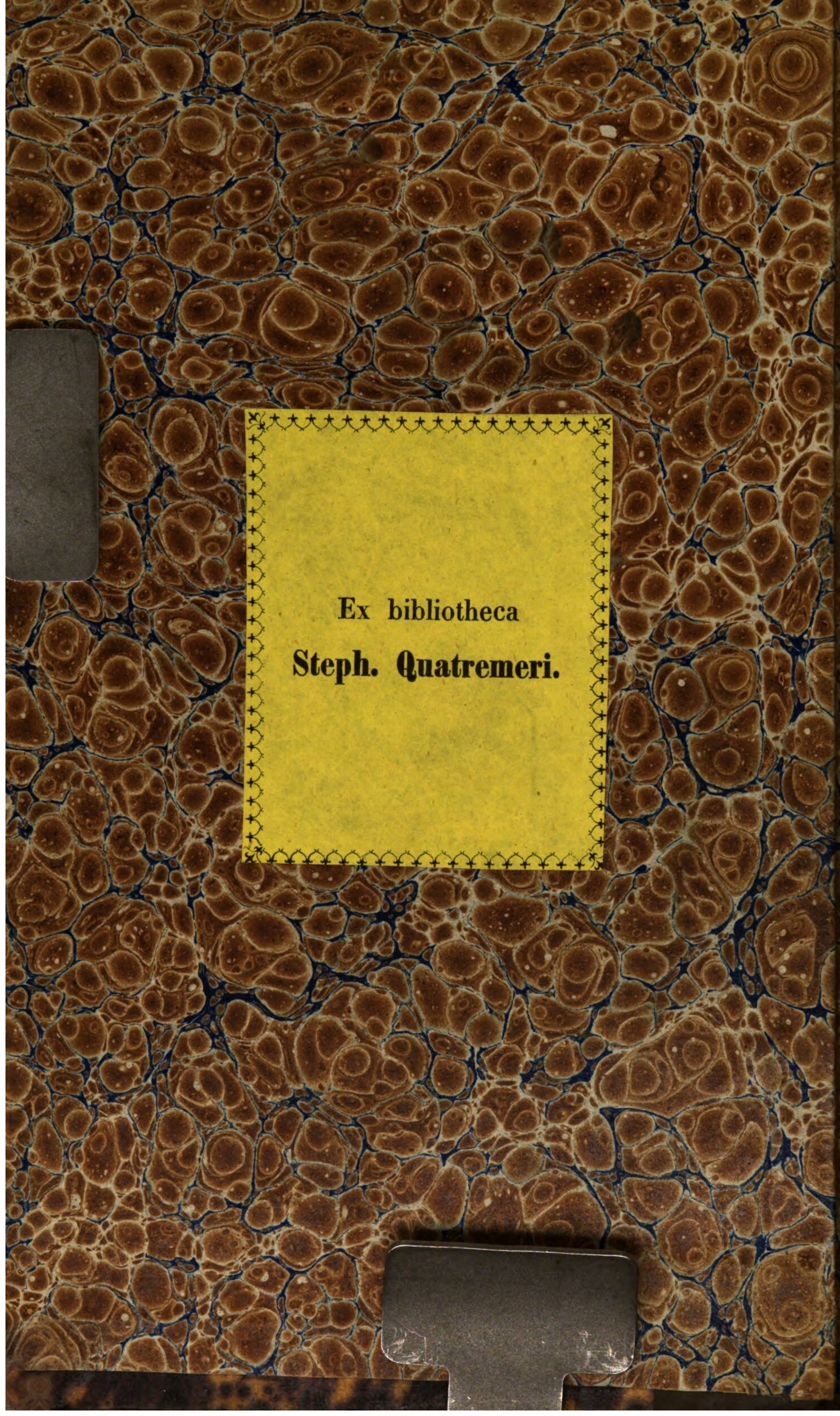
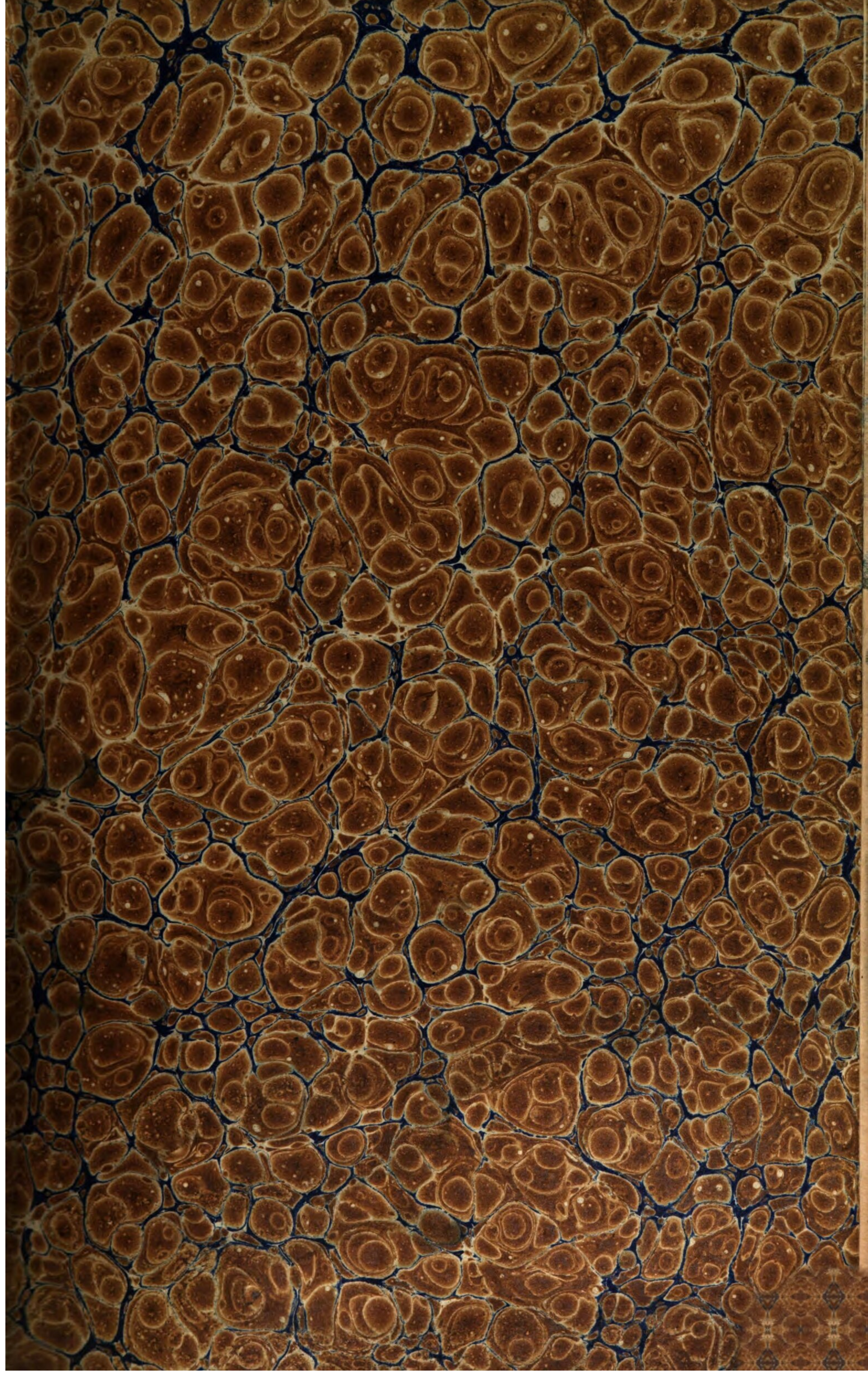






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COMMON PRAYER
NEW
ANNOTATED
WITH
HOLY SCRIPTURE



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COMMENTARIES
AND
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ON THE
HOLY SCRIPTURES.

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BY THE REV. JOHN HEWLETT, B.D.

CHAPLAIN IN ORDINARY TO HIS ROYAL HIGHNESS THE PRINCE REGENT;
MORNING PREACHER AT THE FOUNDLING-HOSPITAL; AND LECTURER
OF THE UNITED PARISHES OF ST. VEDAST-FOSTER, AND
ST. MICHAEL-LE-QUERN.

IN FIVE VOLUMES.

VOL. V.

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COMMENTARIES

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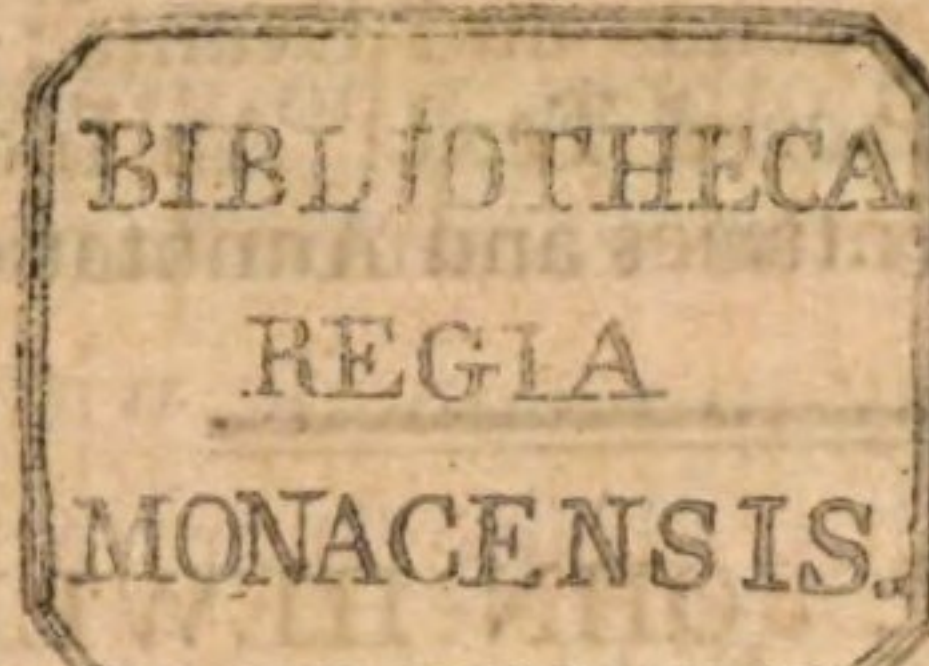
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I. TIMOTHY.

INTRODUCTION.

ABOUT the same time that St. Paul wrote his second epistle to the Corinthians, or rather a short time before, he wrote his first epistle to Timothy, as Dr. Benson has very clearly shewn, in his Prolegomena to this epistle; to which opinion, Lardner likewise, upon the whole, accedes. Other critics maintain, that it was written about the year of Christ 65, after the apostle had been discharged from his first imprisonment at Rome, and again visited the church at Ephesus. This opinion, which though patronised by Abp. Usher, Pearson, Le Clerc, Mill, and others, who grounded it merely on an induction made from the common Greek subscription to this epistle, it is not easy to reconcile with the notion of St. Paul's infallibility, or his divine inspiration: for when he took leave of the elders at Ephesus, in the year 58, he assured them, 'that they would see his face no more.' Now, it is scarcely credible, that all the elders at Ephesus died within the space of five, or seven years: and we know from 1 Tim. i. 3, that when St. Paul wrote to Timothy, he had left him at Ephesus only a short time before.

Timothy, when St. Paul wrote his first epistle to him, was in danger of being despised on account of his youth. But he became an associate of St. Paul at Lystra, so early as the year 50, according to the common calculation; and, perhaps, if we were to institute a more minute inquiry, at a still earlier period. Now, when he was chosen by St. Paul, as an assist-

ant in the propagation of the Gospel, the least age, which we can ascribe to him, is that of twenty. Consequently, if the first epistle were written so late as the year 65, he must have been at that time thirty-five years of age, and had been a preacher of the Gospel not less than fifteen years. Under these circumstances, he could have been in no danger of being despised on account of his youth; but he certainly was so, before he had reached his twenty-seventh year.

Dr. Benson, therefore, seems correct in dating this epistle at the time of St. Paul's journey into Macedonia, mentioned Acts xx. 1: but in what particular town it was written cannot be determined; nor is it of any importance to inquire. When St. Paul was obliged to leave the Ephesian community sooner than he intended, he left Timothy among them, to re-establish order in the church, to fill up the ecclesiastical offices by the imposition of hands, (chap. v. 22.) and to oppose false teachers.

Of the person and parentage of Timothy we have some account Acts xvi. 1—3; and from various parts of the New Testament, we learn that he was almost the constant companion of St. Paul. Some think that he was a native of Lycaonia, a province of Asia Minor, and that he was born at Derbe, or Lystra. It is certain, that his father was a Pagan, and that his mother Eunice, and grandmother Lois, had been Jewesses, but became converts to the Christian religion. (2 Tim. i. 5.) Timothy being young when appointed bishop, and the trust committed to him being of high importance, the apostle, after his departure from Ephesus, wrote this excellent epistle to direct him in the discharge of his sacred duties, and at the same time to establish his authority with the Ephesians.

Agreeably to this design, the commission given to Timothy at parting, to oppose false teachers, is mentioned; the particular errors, which he was to condemn, are noticed, and the important truths which he was to inculcate, are specified in

chap. i. For the same purpose, (chap. ii.) the apostle prescribes the manner in which the public worship of God was to be performed in the church at Ephesus. And, because it was necessary that Timothy should be assisted by a sufficient number of well-qualified fellow-laborers in the ministry, St. Paul explained (chap. iii.) the qualifications of the persons whom he was to ordain as bishops and deacons. In chap. iv, he foretold the heresies which were to prevail in the church in after times, and the mischiefs which they would occasion. He cautions him against the anile fables and superstitions of the people whom he was appointed to teach; he exhorts him earnestly to a zealous discharge of his duties, noticing at the same time the necessity of devoting much of his time to reading, study, and meditation, and pointing out the great importance of a good example both to himself and to his hearers.

In chap. v, he recommends to this young, but exemplary minister of Christ, the most prudent and efficacious mode of admonishing the old and the young of both sexes; he mentions, also, the age and character of such widows as were to be employed by the church in teaching the younger women the doctrines and duties of Christ's religion.

Lastly, (chap. vi.) he describes the duties which Timothy was to inculcate on slaves; he condemns strifes about words, and perverse disputings; he speaks with true, apostolical dignity and force against the inordinate love of money; and directs him to charge the rich 'not to be high-minded, but to do good, and to be rich in faith and good works.'

With these directions and rules to Timothy, in his character of superintendant of the church at Ephesus, the apostle mixed many earnest charges to him, in his character as a minister of the Gospel, (2 Tim. iv. 5.) to shew himself a pattern of all the virtues which he recommended to others. And, considering the excellency of Timothy's disposition, and his great deference and respect for his venerable Father in

Christ, it cannot be doubted, but that he observed the directions and charges contained in this epistle with the most religious care. See *Michaëlis*, *Macknight*, and *Lardner*.

CHAPTER I.

VER. 1. *God our Saviour.*]—Some copies read, ‘God the Father, and our Lord Jesus Christ.’ But this appellation is given to God, Luke i. 47; 1 Tim. iv. 10; Tit. ii. 10; and Jude 25.

1. *Which is our hope.*]—‘Who is the foundation of our hope.’ The apostle means that he looked to Jesus for the hope of salvation and immortal life.

2. *My own son.*]—Some imagine that the apostle calls Timothy ‘his own son,’ for the same reason that the disciples of the prophets were called their sons; but it is more probable, that he was so called, because he had converted him to the Christian faith. See similar forms of expression, Titus ii. 4; Philemon 10; and 1 Cor. iv. 15.

3. *Some.*]—It appears from what follows, that these were judaizing teachers, who, as usual, wished to blend the ritual of the Mosaic law with the profession of the Gospel.

4. *Endless genealogies.*]—The Jews, it seems, were extremely desirous of tracing their pedigree up to Abraham; but this, it is evident, could not be done with any degree of certainty; and therefore it gave rise to endless discussions on this frivolous subject.

It is not improbable, however, that the apostle’s remark might have had some reference to a difference of opinion, which subsisted in the infant church, between the two genealogies of Christ, as given by Matthew, chap. i, and by Luke, chap. iii. Others might think that it relates to the uncertain disputes among the Jews on this subject, at the time of their return from captivity.

By ‘fables,’ it is probable, the apostle alludes to the many ludicrous, absurd, and extravagant fictions with which the Talmudic writings abound; including also the superstitious fancies of oriental philosophy, as taught by the numerous professors, who resided at Ephesus.

4. *Godly edifying.*]—Instead of *οικοδομιαν*, a very great

number of MSS. have *οικονομιαν*, which Griesbach admits into the text. We may render, therefore, 'a pious discharge of duty.'

4. *Which is in faith.*]—That is, 'which proceeds from an humble, lively, and sincere faith in Christ.'

5. *Now the end of the commandment is charity.*]—Rosenmüller thinks that 'the commandment' here means 'religion;' but it seems more probable to suppose that the apostle alludes, by way of eminence, to the new commandment given by our Saviour, John xiii. 34, and which he himself illustrates, Rom. xiii. 10; where it is said that 'love is the fulfilling of the law.'

7. *The law.*]—Meaning the law of Moses, and particularly the ceremonial parts of it.

8. *The law is good, if a man use it lawfully.*]—i. e. As God intended it; namely, as a perfect rule of life to direct us in our obedience to God: but not so good as to expect justification from it. Not good in opposition to the Gospel, but in subserviency to it.—*Fawkes.*

Abp. Newcome's exposition of 'lawfully,' is, 'fitly, agreeably to its design; and without imposing the observance of its ceremonies on believers in the Gospel.' *Νομιμως* has a verbal and rhetorical reference to *νομος*, in St. Paul's usual manner.

The right and legitimate use for a Christian to make of the Jewish law, is to consider many of its institutions as types of Christ, and particularly as symbolical of the great doctrines of mediation, redemption, and atonement.

9. *The law.*]—Here St. Paul must mean those laws in the Mosaic dispensation, which do not teach duties, but interdict atrocious crimes. It is not enough for a Christian to be free from these; he must cultivate the many virtues, which spring from the charity and humility of the Gospel.

10. *For perjured persons.*]—The apostle, as Rosenmüller observes, justly ranks 'perjured persons' immediately after 'liars;' for the progress from lies to perjury is extremely natural and easy.

11. *According to the glorious gospel, &c.*]—The holy apostle means that sound doctrine, which is founded on a true and faithful interpretation of the Gospel of Christ. There should have been only a comma at the end of the last verse.

15. *Faithful.*]—This adjective here means 'deserving, or worthy of belief,' in opposition to that which admits of doubt and uncertainty.

16. *To life everlasting.*] For this form of construction, which so frequently occurs, see Rom. vi. 16; xiv. 6, 7, 8; and Prelim. Obs. xvi.

17. *Wise.*]—This epithet is omitted in many of the ancient

versions, and in some of the best copies.—See *Wetstein*, and *Griesbach*.

18. *This charge.*—The apostle refers generally to his exhortations and precepts, beginning with the next chapter, and continued to the end of this epistle.

18. *The prophecies.*—Some prophets in the Christian church had foretold of Timothy, that he would be a faithful minister of Christ: (see chap. iv. 14.) and, therefore, St. Paul gives him suitable instructions. Acts xxi. 10, 11.—*Abp. Newcome*.

20. *Whom I have delivered unto Satan.*—Whom I have given up to their own wickedness and apostacy.

Dr. Wall thinks that this is equivalent to a sentence of excommunication; and so, also, Rosenmüller.

Some are of opinion, that the offenders had bodily diseases inflicted on them by the miraculous power of the apostle. See note on 1 Cor. v. 5; but it is probable, that the expression is proverbial, and either means that he had withdrawn all further care and protection from them; or abandoned them to the natural consequences of their wickedness and errors. See note on 1 Cor. v. 5.

20. *To blaspheme.*—This means here to revile, or to speak calumniously, and with a view to do injury.

CHAP. II. VER. 1. *I exhort therefore.*—Rather, ‘now, I exhort;’ or, ‘I exhort then.’ The apostle here enters on his charge, mentioned ch. i. 18. By διησεις, says Bp. Barrington, I understand, ‘petitions for a supply of our wants;’ by προσευχαι, ‘vows to the Almighty in return;’ by εντευξεις, ‘meditations, and that intercourse which passes between God and our own souls.’

4. *Who will have all men to be saved.*—‘Whose wish and desire is, that all men should be saved, and come,’ &c. This must be understood consistently with our notions of free-will, as rational and accountable creatures. Or, the verb σωθηναι may here mean deliverance from temporal calamities; from the miseries of anarchy, warfare, and bloodshed, as opposed to ‘a quiet and peaceable life in all godliness and honesty,’ mentioned ver. 2. See Prelim. Obs. to Rom. No. vii, and ver. 15.

5. *For there is one God.*—Rather, ‘now, there is one God.’ The apostle is pointing out the fundamental doctrines of the Christian religion, and the terms of salvation offered to all mankind.

6. *To be testified in due time.*—That is, says Dr. Macknight, ‘of which doctrine the publication is now made in its proper season.’ Or, the Greek may be more literally rendered, ‘as a testimony at the proper season;’ namely, that he was the Messiah, agreeably to the predictions of the prophets. (See the

marginal reading.) The connexion in the next verse will then follow very naturally, 'To publish and confirm which testimony, I am ordained,' &c.

8. *Without wrath.*]—This interdiction may appear somewhat strange at present; but the reader should recollect that, before the time of Christ, men's prayers to God often assumed the form of the bitterest curses. See note on Ps. cxi. 10. No one doubts at present, but that the evil passions of anger, malice, and revenge, are totally incompatible with that disposition which fits us for prayer.

9. *That women.*]—Understand 'I will,' before these words, as in the beginning of the last verse.

9. *Modest apparel.*]—The Greek adjective *κοσμιος*, when applied to dress, means rather, 'neat, moderate, and becoming.' How apt the eastern women were to indulge themselves in finery of dress, we learn from the prophet Isaiah's description of the various ornaments worn by the Jewish ladies in his time. See Is. iii. 16—23.

9. *Broidered hair.*]—The adjective 'plaited,' in the marginal reading, should have been admitted into the text. Our translators meant by 'broidered hair,' 'curled hair.' The Greek expression, *εν πλεγμασι*, may include both ideas.

11. *Let the women learn in silence.*]—This relates to congregations assembled for public worship; and is borrowed from the rules of the Jewish synagogue, where the women had seats allotted for them, apart from the men, and listened to what was read, or spoken, in silence.

12. *Nor to usurp authority over the man.*]—The meaning seems to be, as Rosenmüller interprets it, 'Nor to usurp those offices in public, which properly belong to man.' As the definite article is omitted in the Greek, it should not have been expressed in the translation.

12. *To be in silence.*]—This means, according to the Hebrew idiom, to be in a state of obedience and subjection. Dixit Sol Josuæ—'Num minor dicet majori suo, Sile? Ego creatus sum die quarto; filii hominis sexto, et tu mihi dicis, Sile.' *Tanchuma*, p. 165. The Sun said to Joshua—'Shall the younger say to his senior, Be silent? I was created on the fourth day; the sons of man on the sixth, and dost thou say to me, Be silent?'—See *Wetstein*.

Or the apostle may mean, that women should remain quiet, and at their ease, without undertaking the responsibility and fatigue of public teaching, even if they were capable of it.—See *Parkhurst*, on *ἡσυχάζω*.

13. *Adam was first formed.*]—It is plain, that the apostle does

not mean to put the whole of his argument upon the priority of the man's creation, in point of time; for, on that principle, the birds and beasts would have the pre-eminence even of Adam. But he refers only to the human species, and to the regard which God expressed for the ease and comfort of man, by making the woman to be his companion and assistant. So that it is the same thought in fewer words, which is expressed more largely, 1 Cor. xi. 8, 9; 'The man was not created for the woman, but the woman for the man.'---*Dr. Doddridge.*

14. *Was in the transgression.*]—That is, 'became a transgressor.'

15. *She shall be saved in child-bearing.*]—The Greek may be better rendered, 'she shall be saved through child-bearing,' or 'on account of child-bearing;' meaning, as some commentators suppose, that child-bearing, on the part of the woman, was to be the appointed means of Divine Providence for perpetuating those of her own sex and all mankind. Those who are not satisfied with this interpretation of a difficult text of Scripture, may read, perhaps, from the various significations of the Greek preposition *δια*, 'for the purpose of child-bearing.'—Vid. *Poli Synopsis.*

Instead of 'in child-bearing,' Rosenmüller thinks that the Greek expression, *δια τεκνογονίας*, should be rendered, 'with her family of children;' and remarks that the following verb, in the plural number, 'if *they* continue,' confirms this interpretation. Others are of opinion, that *εαν μείνωσι* is equivalent to 'if they live,' or pass their time on earth; (see Philipp. i. 25.) and they suppose, that the change of number to the plural, must here include man and wife, which was naturally suggested by the mention of Adam and Eve immediately before; but, by an enallage of numbers not uncommon in Scripture, St. Paul generalises his observation; and by the pronoun 'they,' applies it to all child-bearing women.

The English reader, also, must not understand the phrase, 'shall be saved,' in too restricted a sense. See Prelim. Obs. to Rom. No. vii. and note on ver. 4.

The expositions hitherto offered of this text are not satisfactory with respect to the declaration, *σωθήσεται*, 'she shall be saved:' but medical men of great professional skill and experience are enabled to state facts, which will remove every difficulty, and perfectly elucidate the holy apostle's meaning. They affirm that women, during the period of gestation, which is what is meant by the Greek expression, *δια της τεκνογονίας*, are not so liable to take any contagious disease as at other times; that the ordinary trials and afflictions, incident to our present state,

have not then the same effect on the mind; that even the progress of consumption is arrested during a state of pregnancy; and that it is very uncommon for a woman to die a natural death between conception and parturition. The danger is subsequent to that period, and arises from fevers, hæmorrhage, &c. That this is the peculiar 'saving' here meant by St. Paul, and ordained by the wisdom and mercy of God, there can be little doubt.

CHAP. III. VER. 2. *The husband of one wife.*—It is doubtful whether the crime of polygamy be here condemned, or only whether second marriages are forbidden. The quotations given by Wetstein render the latter interpretation more probable, particularly, as it does not appear that the Jews were polygamists at this period.

Camerarius thinks that the expression is periphrastical, and means, that the husband should not violate the marriage vow; but live chastely, and confine himself entirely to his own wife.—See *Rosenmüller*.

3. *No striker.*—It may seem strange to us, that such a caution should be given; but the holy apostle himself, it should be recollected, was struck in a court of judicature, Acts xxiii. 2; and our blessed Lord suffered the same outrageous violence, when brought before the high-priest, John xviii. 22.

3. *Not greedy of filthy lucre.*—The original may mean, 'not getting money by any shameful, or dishonorable means.'

3. *But patient.*—Rather, 'just and equitable.'

4. *With all gravity.*—With all possible deference and respect on the part of his children. The father is required, by his good conduct, vigilance, and care, to be the author of those virtues, and particularly of that filial duty, which the children ought to exhibit in their manners and behaviour.

6. *Not a novice.*—'Not a new convert, lest, being proud of his elevation, he fall,' &c. Or, as Abp. Newcome interprets it, 'Lest he be justly condemned by those who watch for an occasion to calumniate and accuse Christians.' The Greek word *διαβολος*, in its primitive sense, it should be remembered, means 'a calumniator and accuser.' The devil, properly so called, would not condemn pride, but encourage and promote it. Others may consider this as the genitive of the agent, and equivalent to 'the punishment which the devil inflicts.'

7. *Them which are without.*—Those who are not Christians; meaning Jews and Gentiles of every description.

7. *Reproach, and the snare of the devil.*—Such snares as the wicked will always lay, and such reproaches as a calumniator would feel a pleasure in casting on the infant church of Christ.

See a similar construction, ch. v. 14, though the Greek word is different.

9. *The mystery of the faith.*]—The essential doctrines of the holy Gospel, particularly those which distinguish the religion of Christ from all others. See ver. 16.

9. *In a pure conscience.*]—Rather, ‘with a pure conscience.’

11. *Not slanderers.*]—It is the same word in Greek, *διαβολους*, though in the plural number, that is rendered ver. 6, and 7, ‘the devil.’ It must be observed, however, that the former has the definite article prefixed. The Vulgate has, ‘ne detrahentes;’ ‘not given to detraction.’

15. *But if I tarry long.*]—After these words, we must understand what the apostle mentions in the preceding verse, ‘These things write I unto thee, that,’ &c.

15. *The church of the living God.*]—The church of the living God, as the pillar and the ground of the truth, is here contrasted with the house, or temple of the lifeless image of Diana, at Ephesus, which was the pillar and support of falshood, idolatry, and vice. In the opinion of some, ‘the church of the living God’ is termed ‘the pillar and the ground of the truth,’ in allusion to the two pillars, which Solomon placed in the porch of the temple, and to which, it is said, the prophets affixed their prophecies in writing, that they might be read by the people who came into the temple to worship. Others think the allusion is to the pillars in the heathen temples, on which tables were hung up, containing laws, and other matters of importance, which were designed to be published. But to settle this is of no importance; because, to whichever of the customs the apostle alluded, his meaning is the same; namely, that ‘the church of the living God, which is the pillar and the ground of the truth,’ is not the church of Rome, nor any particular church; but the Catholic Christian Church, consisting of all believers, forming the churches of Christ throughout the world.—*Dr. Macknight.*

16. *God was manifest.*]—Many ancient copies and versions read, ‘He was manifest in the flesh,’ meaning the Son of God. See *Griesbach* and *Wetstein’s* long and learned notes on this text, with their critical disquisitions respecting the doubtful reading of the Alexandrine manuscript. The question is, whether the original text was $\Theta\bar{\Sigma}$, as an abridgment for $\Theta\text{EO}\Sigma$; or $\text{O}\Sigma$, the relative, ‘who.’

The common reading is defended in a very able manner by Bp. Pearson on the Creed, p. 128, and is supported by some of the best copies, and many of the early Greek fathers. The Arians and Socinians contend strenuously for the admission of

ὅς, 'who,' into the text, instead of θεός, 'God;' asserting that the stroke over the two letters, and that also in the middle of the *theta*, were added by a recent hand; but one great objection to their interpretation is, that ὅς would then be a relative without an antecedent.

16. *Seen of angels.*]—That is, of the apostles, and of the other witnesses, who were appointed to publish and testify his resurrection to the world; and who are here called ἀγγελοι, 'angels,' or 'messengers,' for the same reason that John the Baptist is so called, Luke vii. 27. This is he of whom it is written, 'Behold, I send' (ἀγγελον μὲν, 'my angel') 'my messenger, before thy face.' See, also, Luke ix. 52, where the messengers, whom Jesus sent before him into a village of the Samaritans, are called ἀγγελοι, 'angels,' without the article, as in this passage.—*Dr. Macknight.* See, also, *Rosenmüller.*

CHAP. IV. VER. 1. *Giving heed to seducing spirits.*]—Or, 'deceiving spirits;' that is, listening to those who make false pretensions to inspiration, and cause men to err from the true faith of the Gospel. The apostle means those gross frauds, by which corrupt teachers, in the dark ages, were to enforce their erroneous doctrines and superstitious practices on the ignorant multitude, under the notions of revelations from God, or from angels, or from departed saints. In this sense, the word 'spirits,' is used, 1 John iv. 1. 'Believe not every spirit;' i. e. every pretender to inspiration; 'but try the spirits, whether they are of God.'—*Dr. Macknight.*

1. *Doctrines of devils.*]—This alludes to the many superstitious and absurd notions that were entertained on the widely extended subject of dæmonology. See note on Matt. iv. 24.

Timothy, it should be recollected, was now at Ephesus, and at this time there were certain Jews there, who pretended to be exorcists. Compare Acts xix. 13.

2. *Seared with a hot iron.*]—A strong metaphorical expression, signifying that their consciences were hardened. Any part of the human body that has been burnt becomes callous, and comparatively unfeeling. Others think that the allusion is to the custom of branding men in some conspicuous part of their persons, as a public indication of their crimes.—See *Rosenmüller.*

3. *Forbidding to marry.*]—This false morality was very early introduced into the church, being taught first by the Encratites and Marcionites, and afterwards by the Manicheans, who said marriage was the invention of the evil god, and who considered it as sinful to bring creatures into the world to be unhappy, and to be food for death. In process of time, the monks embraced

celibacy, and represented it as the highest pitch of sanctity. At length, celibacy was recommended by the priests, and by the orthodox themselves, and more especially by the bishops of Rome, the great patrons of the worship of angels and saints: for they strictly enjoined the clergy, both regular and secular, to abstain from marriage. Thus the worship of dæmons, and the prohibition of marriage, though naturally unconnected, have gone hand in hand in the church, as the Spirit here foretold.—*Dr. Macknight.*

The words ‘and commanding,’ are supplied on the authority of Origen.—See *Griesbach.*

8. *Having promise of the life that now is.*]—See Mark x. 30; Rom. viii. 28; Heb. xiii. 5, 6; and chap. vi. 6, of this epistle. Good men have reliance on God, peace of mind and conscience, hope of future happiness, and those temporal blessings which industry, temperance, integrity, and frugality, have a natural tendency to produce.—*Abp. Newcome.*

7. *Profane and old wives’ fables.*]—It is probable that St. Paul here alludes, among other things, to the many fanciful and absurd stories of heathen mythology. It was equally necessary, perhaps, to warn Timothy, whose father was a Greek, against these, as well as the many monstrous and ridiculous fictions, with which the writings of the Jewish Rabbis abounded.

8. *For bodily exercise, &c.*]—This should have been rendered, ‘Bodily exercise, indeed, profiteth little; but godliness,’ &c. By ‘bodily exercise,’ the apostle understands the needless austerities of fasting and abstinence, as some commentators think; but it is probable that he meant to contrast the severe training, which was necessary in the gymnastic exercises of the Greeks, and to which they devoted so much time, with the Christian graces and virtues of the mind. See the marginal reading.

10. *For therefore.*]—That is, ‘for the purpose of acquiring the temporal and eternal blessings of godliness,’ mentioned ver. 8.

12. *In spirit.*]—These words are wanting in many copies, in the quotations of the early fathers, and in most of the ancient versions; yet no one would wish to expunge them from the text: for they may be supposed to recommend the graces of a truly Christian temper and disposition. See note on Matt. iv. 24. § 2. 5.

13. *To reading.*]—St. Paul may be supposed to mean, reading the holy Scriptures, both in public and in private.

14. *By prophecy.*]—Or, ‘according to prophecy.’

14. *With the laying on of the hands of the presbytery.*—It appears from 2 Tim. i. 6, that Timothy was ordained, or consecrated, a bishop by St. Paul; and that Timothy possessed the same power is evident from ver. 22, of the next chapter. It is probable, therefore, that the laying on of the hands of the presbytery was only a public and precatory form of blessing. Compare Acts vi. 6; where we read the apostles laid their hands on the ‘seven men of honest report,’ who were appointed to inquire into some neglect that had been shewn to the widows of the Hellenistic Jews. See, however, *Dr. Whitby* on this verse.

15. *Thy profiting.*—Rather, ‘that thy proficiency,’ or ‘improvement.’

16. *Unto the doctrine.*—Or, ‘To the teaching;’ *τη διδασκαλια*, meaning the established order observed in public teaching, as well as in private instruction.

CHAP. V. VER. 1. *An elder.*—This may either mean a presbyter of the church; or, as *Dr. Macknight* and *Rosenmüller* think, ‘an old man’ in general. In that case, the respect due to the aged, especially from a young teacher, such as Timothy was, makes the apostle’s rule in admonishing them highly proper.

3. *That are widows indeed.*—Or, ‘who are really widows.’ By ‘a real widow,’ is to be understood, one who is ‘desolate,’ (ver. 5.) one who is not able to support herself, and who has no near relations in a condition to maintain her. See *Parkhurst*, and his quotations from *Homer* and *Horace* under the word *χήρα*, which, beside the meaning to which the word ‘widow’ is restricted in English, gives the general idea of being left destitute.

Because, in the first age, the poor were maintained by the church, ver. 16, the apostle, to lessen the number of them, ordered Timothy, in this passage, to ‘honor,’ that is, to employ and maintain as teachers, only such poor widows as had no relations that were able to maintain them. This was a prudent regulation; because by employing as teachers widows, who were really desolate, an honorable office, with a decent maintenance, was allotted to worthy persons, who, at any rate, must have been supported by the church. See ver. 16; and note on *Exod. xx. 12*; where the precept, ‘to honor,’ it has been rightly observed, includes, also, the duty of assistance and support.

4. *Piety.*—A general term, comprising all our relative duties, but particularly those which arise from relationship. Thus, ‘*pius filius*,’ in Latin, means not what we understand, by ‘a

pious son;’ but ‘a dutiful son.’ This epithet is frequently applied by Virgil to Æneas, not only for his affectionate attachment to his father; but also for the love of his own son, and his patriotic exertions in defence of his country.

5. *Night and day.*]—A common expression in all languages, to denote ‘constancy and assiduity.’ Thus, Cicero, (in Tusc. Quæst. 2.) has, ‘Quæ meditare, quæso, dies et noctes.’ ‘Which things, pray, meditate on night and day.’

8. *The faith.*]—This is here taken for ‘the religion of Christ.’

9. *Taken into the number.*]—That is, into the number of those who were to be supported by the gifts and oblations of the church. It is extremely probable, that these widows, or at least, some of them, were employed as assistants, and were called by the general appellation of Διακονισσαι, ‘Deaconesses.’ Some of the offices that were required of them, we may suppose, are enumerated, ver. 10. Vid. Suiceri Thesaur. and Lardner, vol. vii. p. 293, 313, 341.

9. *The wife of one man.*]—Theodoret and others understand by this, that the requisite is not that she should never have been married but once; but that she must have lived chastely, and have attached herself entirely to one man while married to him. See note on ch. iii. 2.

10. *If she have washed the saints’ feet.*]—Here one distinguished act of kindness and humility is specified, as an indication of habitual hospitality.

11. *The younger widows.*]—Meaning those who are under the age of sixty, ver. 9. These were not to be admitted into the class of deaconesses; nor to be relieved by public contributions in the same manner as the others were.

11. *Against Christ.*]—That is, ‘contrary to the doctrine of Christ.’ No active opposition to the Gospel is here intended; but manners and habits, inconsistent with its profession and general spirit, are censured.

12. *Having damnation.*]—Exposing themselves to condemnation, by violating their engagement to the church; which was, receiving its alms and oblations, on condition of engaging in its service, and rendering themselves useful to the ministry.

15. *Turned aside after Satan.*]—The apostle means, that they had relapsed into a state of wickedness, and, perhaps, idolatry. The expression *ἠκολούθησαν τῷ Σατανᾷ*, indicates that they were become the followers of Satan; that is, taking the concrete for the abstract, they were become apostate adversaries, and pursuing every kind of vice and wickedness.

16. *Have widows.*]—That is, grandmothers, mothers, daughters, sisters, or nieces, who are poor and helpless. In the

opinion of Estius, this precept extended, also, to the proprietors of slaves, and inculcated the duty of maintaining them, when they became incapable of labor. The Greek word *χήρα*, means one that is destitute, or deprived of her usual comforts and support, from whatever cause, or source, they might have arisen. See note on ver. 3.

17. *Honour.*]—This includes also the idea of ‘remuneration,’ or ‘reward.’

17. *Doctrine.*]—Rather, ‘Public teaching.’ See the next verse.

19. *An elder.*]—This, probably, means a presbyter, or a regularly ordained minister of the church; and the accusation is directed to be substantiated agreeably to the Mosaic law. See the parallel text.

21. *The elect angels.*]—It is probable, that this expression here means ‘the chosen ministers of God.’ See note on John v. 4.

22. *Lay hands.*]—The ceremony of ordaining men to sacred functions was always performed by the imposition of hands. This was a matter of great importance to the church; and, instead of being done rashly, or ‘suddenly,’ required much care and circumspection, in order to ensure a prudent choice.

The meaning of the next clause is, ‘Neither, by conferring those offices on unworthy persons, partake of other men’s sins.’ In other words, ‘be not instrumental in appointing men to offices, in which their vices will be more conspicuous and more prejudicial; and for which you will be, in some measure, responsible.’

23. *Often infirmities.*]—Rather, ‘frequent infirmities;’ or ‘numerous infirmities.’

24. *Some men’s sins are open beforehand, &c.*]—Here the apostle refers to the former clause of ver. 22. In setting men apart to the ministry, you may be deceived without guilt. The sins of some are manifest before the final judgment: but others conceal them so effectually, that they will not appear till the sentence of their judge.—*Abp. Newcome.*

Others think the meaning is, that their vices are so notorious as to determine your judgment in rejecting them before they offer themselves as candidates for the ministry; while some conceal them till they have obtained the object of their wishes.—See *Rosenmüller.*

25. *Cannot be hid.*]—Those good works, which are not now manifest, and which may be studiously concealed, will not long remain hidden, but will certainly be rewarded by our omniscient judge at the last day.

CHAP. VI. VER. 1. *Count their own masters worthy of all*

honour.]—By ordering Timothy to teach slaves to continue with, and obey their masters, the apostle shews, that the Christian religion neither alters men's rank in life, nor abolishes any right to which they are entitled by the law of nature, or by the law of the country where they live.—*Dr. Macknight.*

The masters here referred to are supposed to be unconverted, or not Christians. See the next verse.

3. *And consent not.*]—Και μη προσερχεται, 'and accedes not to the support of sound words.' Vid. *Parkhurst*, and *Schleusner*.

4. *Questions.*]—'Vain inquiries.'

5. *The truth.*]—The true doctrines of the holy Gospel, here emphatically called 'the truth.' Compare John xviii. 37.

5. *Supposing that gain is godliness.*]—It seems that judaizing Christians had no view in teaching, but to draw money from their disciples' pockets. And, the money which they got, they spent in the gratification of their appetites and passions. Hence the apostle calls 'their belly, their god,' Philip. iii. 19.

6. *With contentment.*]—Rather, 'with a sufficiency,' or 'a competency.' The Greek word is *αυταρχεια*.

9. *They that will be rich.*]—The apostle means those whose chief pursuit is that of riches. The verb 'will' is not here a sign of the future tense, but indicative of strong volition and desire.

9. *Lusts.*]—We should now render it 'passions,' meaning, pride, envy, the love of pleasure, &c.

14. *This commandment.*]—It is probable that the apostle meant to include the whole of his admirable charge, beginning with ch. ii. Or, we may read 'the commandment,' and understand by this expression, the whole of the Christian religion; which is occasionally called 'the truth,' 'the word,' 'the faith,' and 'the commandment.'

15. *Shall shew.*]—In calling the appearing of Christ at the end of the world, his being 'shewed by the Father,' the apostle follows the example of Christ himself, who referred all his actions to the Father.

16. *Who only hath immortality.*]—That is, with reference to time past, as well as time to come. 'Eternity' would have been a better word. The independent, eternal, self-existence of God the Father, is the doctrine here recognised and taught by St. Paul.

16. *In the light.*]—The apostle's expression seems to be derived from the ancient Shechinah, which was deemed a manifestation of the divine presence. That, indeed, was seen as a symbol; but the real light, in which 'the King of kings, and Lord of lords' resides, is invisible to the human eye.

18. *Ready to distribute.*]—The original expression, *ευμετα-*

δοτὸς εἶναι, implies not only readiness to give, but prudence in directing the gift of charity, so that it might produce its desired effect.

18. *Willing to communicate.*—Particularly when a fellow-creature may stand in need of advice, information, or comfort.

20. *Oppositions of science falsely so called.*—The apostle alludes, perhaps, to the many unprofitable controversies of the Greek philosophers on metaphysical subjects, as well as to the idle reveries of the Gnostics, the Essenes, the Marcionites, and the later Pharisees among the Jews. See note on ch. iv. 3; and Rosenmüller.

II. TIMOTHY.

INTRODUCTION.

ST. PAUL, while in Crete, hearing of the cruel persecution, which the emperor, Nero, was carrying on against the Christians, speedily finished his business, and sailed with Titus into Italy, towards the end of the autumn, A.D. 65, rightly judging that his presence at Rome would be of great use in strengthening and comforting the persecuted brethren in that city.

On his arrival at Rome, the holy apostle, it appears, took an active part in the affairs of the church, and soon became obnoxious to the heathen priests, as well as to the idolatrous rabble, who hated the Christians, as atheists, because they denied the gods of the empire, and contemned the established worship. Wherefore, being discovered to the magistrates, probably by the unbelieving Jews, as the ring-leader of the hated and persecuted sect, he was apprehended, and imprisoned as a malefactor, chap. ii. 9. This happened towards the end of the year A.D. 65, or in the beginning of 66.

The apostle has not informed us directly, what the crime was, which the heathen magistrates laid to his charge. If it was the burning of the city, which the emperor falsely imputed to the Christians in general, his absence from Rome, when the city was burnt, being a fact which could be easily proved, it was a sufficient exculpation of him from that crime. Probably, therefore, the magistrates accused him of contempt offered to the tutelary gods of Rome, and opposition to the

religious worship that was instituted to their honor. In this accusation, it is natural to suppose, the unbelieving Jews joined, from their hatred of Paul's doctrine; and, among the rest, Alexander, the Ephesian artisan, who having, as it seems, apostatised to judaism, blasphemed Christ; and, on that account, had been lately 'delivered by the apostle to Satan.' (1 Tim. i. 20.)

This virulent, judaizing teacher, happening to be at Rome when Paul was apprehended, in resentment of the treatment received from the apostle, appeared with his accuser when he made his first answer, or defence; and, in the presence of his judges, contradicted the things which he urged in his own vindication. So the apostle told Timothy, chap. iv. 14, 15. 'Alexander the coppersmith did me much evil; for he greatly opposed our words.'

How long St. Paul remained in prison, before he was allowed to make his first answer, we are not informed. Neither do we know what length of time elapsed between his first and second appearance before the tribunal at Rome. Only from his desiring Timothy, after making his first defence, to come to him before winter, we may conjecture that he made this early in the summer of the year 66, and that he thought it might be a considerable time before he should obtain a second hearing.

Soon after his first answer, therefore, in the year 66, the apostle probably wrote this second epistle to Timothy, to inform him of what had happened since his coming to Rome; namely, that he was closely imprisoned as a malefactor; and that he had spoken for himself in the hearing of his judges. He gave him some hints of the crimes, which his enemies laid to his charge, of the answers which he had made to their accusations, and of the principles by which he was emboldened to make those answers. He told them, also, that, although his judges had not yet condemned him, he had not the smallest hope of escaping, when he should be brought to a second

hearing; that, when he came into the court, neither any of the Roman brethren, nor any of those from the provinces, appeared with him, but all forsook him, except Luke; and, deserted by his friends and fellow-laborers, and having no hope of escaping, he had a great desire to enjoy Timothy's company and services during the short time he had to live. He therefore requested him to come to him before winter. Yet being uncertain whether he should live so long, he gave him in this letter a variety of advices, charges, and encouragements, with the solemnity and affection of a dying parent; because, if he should be put to death before Timothy came, the loss would in some measure be made up to him, by the contents of this divine epistle.

These particulars, which are all either expressed or intimated in the apostle's second epistle to Timothy, shew clearly, that it was written not long before the apostle's death; the time of which may be determined, with some probability, by the following circumstances. The emperor, Nero, having set fire to the city on the 10th of July, A.D. 64, to remove the odium of that nefarious action, which was generally imputed to him, he endeavoured to make the public believe, that it was perpetrated by the Christians, who were become the objects of popular hatred, on account of their religion. For, as if they had been the incendiaries, he caused them to be sought out, and put to death in the most barbarous manner. (Vid. *Taciti Annal.* lib. xv. c. 44; and *Sueton. in Vit. Ner.* c. 16.) This is what is commonly called the first general persecution of the Christians. Wherefore, as the ancients, with one voice, have reported that the apostle Paul was put to death, at Rome, by Nero, in this persecution, we cannot be much mistaken in supposing that his death happened towards the end of the year 66, or in the spring of 67, in the thirteenth year of Nero's reign.—*Dr. Mucknight.*

Michaëlis, Rosenmüller, and others, differ from Dr. Macknight, and think it more probable, that this second epistle to

Timothy was written during the apostle's first imprisonment at Rome. They found their opinion chiefly on these considerations—St. Paul requests Timothy to come to him, ch. iv. 9. He even appoints the time, saying, 'Do thy diligence to come before winter.' (ver. 21.) He desires him also (ver. 13.) 'to bring with him the cloke that he had left at Troas, the books, and especially the parchments.' Now, they remark, it is by no means probable, that the venerable apostle would have written in these terms, if his death had been determined on, and if the hour of his execution had been so very near.

After allowing these objections their full weight, the former opinion seems more probable, and to this, in general, the learned incline.

CHAPTER I.

VER. 1. *According to the promise of life.*—The preposition *κατα*, in this verse, as in Tit. i. 1, denotes the end for which Paul was made an apostle; namely, to publish to Jews and Gentiles the promise of eternal life, which is to be obtained through Christ Jesus. The law of Moses did not promise eternal life to them who obeyed its precepts. It promised nothing but a long and happy life in Canaan. See note on Exod. xx. 17. The promise of eternal life was obscurely made, first at the fall; and, after that, more explicitly in the covenant with Abraham. Compare Tit. i. 2.—*Dr. Macknight.* See, also, *Rosenmüller.*

3. *From my forefathers.*—That is, 'after the example of my fathers.'—*Lenfant, Beausobre, Beza, and Rosenmüller.*

The Jews worshipped the same God under the law, that the apostle served under the Gospel.

4. *Being mindful of thy tears.*—This probably refers to the very interesting and pathetic scene, which is described, Acts xx. 18—38, and at which Timothy, we read, (ver. 4. of that chapter,) was present.

7. *Of power.*—'The spirit of power' means the miraculous power of working miracles, and the exercise of other supernatural gifts. 'The spirit of love,' &c. means that prin-

ciple of love which is active and practical. Or, opposed to 'the spirit of fear,' i. e. a timid pusillanimous mind, 'the spirit of power' may mean great fortitude, perseverance, and courage. See note on Matt. iv. 24. § 2.

8. *According to the power of God.*—That is, according to, or on account of, the power, which God has given thee, to enable thee to endure them.

9. *Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which, &c.*—The 'works' of fallen and depraved men could not merit so great a blessing as everlasting happiness. God's 'own purpose before the world began,' means his eternal purpose, springing from his own essential goodness and mercy, to offer salvation to mankind through Christ. (Compare Matt. xxii. 3.) 'Who hath saved us,' that is, us Christians; by which, and other similar expressions, we are not to understand, that all who embrace the Gospel are actually saved, or absolutely certain of salvation; but that all Christians are supplied with the means of salvation through that grace which is given them.—*Bp. of Lincoln's Ref. of Calv.* p. 243.

The verb 'called' might have been rendered 'invited;' and the expression, 'who hath saved us,' may be taken in a very general and enlarged sense. See Prelim. Obs. to Rom. No. vii.

The expression *πρὸ χρόνων αἰωνίων*, here rendered 'before the world began,' may mean 'before the Jewish state, or dispensation,' founded on the promises of Abraham. See note on Eph. i. 4.

9. *According to.*—The Greek preposition *κατά*, here rather signifies 'on account of.'

10. *Hath abolished death.*—That is, hath destroyed the power of death, which before was supposed to extinguish the soul of man, or to confine it with the body to the grave.

12. *These things.*—The apostle alludes particularly, we may suppose, to his sufferings as a prisoner at Rome.

12. *That which I have committed unto him.*—The apostle means the Gospel of Christ; and, particularly, we may suppose, the glorious and consolatory doctrines of the immortality of the soul, and the resurrection of the body. The Greek is *παράθεκην μου*, which is literally 'my deposit.' This may signify, says Dr. Macknight, either something which the apostle had deposited, or committed in trust to Christ, to be preserved and restored to him at the last day; or something which Christ had committed in trust to him to be preserved. They who understand the phrase in the former sense, think the apostle speaks of his committing to Christ his bodily life to be preserved till he

should restore it to him at the last day. This doubtless is a good sense of the expression, being parallel to 1 Pet. iv. 19; for certainly it was a great encouragement to the servants of Christ, who suffered death on account of the Gospel, to know that he would restore their bodily life to them at the resurrection. Nevertheless, seeing, by his charge to Timothy, ver. 14, 'That good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us,' that the apostle represents the doctrine of the Gospel as a deposit committed to him, and to the other faithful ministers of Christ, to be preserved in purity; it is probable, that *παράδοκον* *μῶν*, in this verse, means the true doctrine of the Gospel committed in trust to the apostle, and to the faithful men, mentioned ch. ii. 2.

See *Dr. Whitby*, and *Doddridge*, who think that the apostle considers the soul, agreeably to the notions of Philo and Josephus, as a deposit from God, which is to be returned to Him at death. Mr. Weston supposes, that the expression in the original will bear the future tense; and in this case the apostle may speak with reference to his own soul, which he is assured God has the power to keep or save, when he shall deliver it up into his hands at the hour of death.—See *Bowyer*.

12. *Against that day.*]—The day of death, or the day of judgment. See ver. 18.

13. *Christ Jesus.*]—Here, as in many other passages, the name of the heavenly Messiah is used for the gospel which he taught, and the example which he exhibited. It would be better to connect 'faith and love,' or rather, 'with faith and love,' in this verse, with the verb 'Hold fast,' at the beginning.

14. *By the Holy Ghost.*]—That is, by the assistance of the Holy Spirit.

16. *Refreshed me.*]—Those who have experienced the languor, drought, and fatigue of a hot, burning climate, will have no difficulty in understanding this metaphorical expression, as indicating any kind of comfort and assistance, which charity, friendship, and benevolence can bestow. See note on 2 Cor. vii. 13.

18. *In that day.*]—Meaning 'the day of judgment,' which is here marked by the emphatic use of the definite article. See ver. 12.

CHAP. II. VER. 1. *Be strong in the grace.*]—i. e. 'In administering the grace;' or in exercising the gifts conferred on thee by the Holy Spirit.

2. *Among many witnesses.*]—Rather, 'from many witnesses;' or 'in the presence of many witnesses.' See *Krebsius*, on Acts vii. 53.

3. *Endure hardness.*]—Rather, ‘endure evils and hardships.’ The Greek is *κακοπαθῶν*. Many of the best copies have, *συγκακοπαθῶν*, which seems preferable; because the venerable apostle thus associates Timothy with himself in his sufferings for the sake of the Gospel; and the expression is equivalent to ‘endure with me evils and hardships.’ See *Wetstein*, and *Griesbach*.

5. *And if a man also strive for masteries.*]—The apostle means, if any man enters as an athletic, and competitor for the prize, in the Grecian games.

5. *Lawfully.*]—That is, according to the rules and conditions established on such occasions. These rules, perhaps, had respect to the age of the candidates, their respective size and strength, their previous acquirements, their training, &c.

Galen mentions, (Comment. in Hippocrat.) that, at dinner, they eat only bread; but at supper, which was their principal meal, they had meat. See *Wetstein*.

6. *The husbandman, &c.*]—This verse is badly rendered in our translation. It should be, ‘It behoves the husbandman first to labor, in order that he may partake of the fruits of his labor.’ The connection will then appear natural and easy.

8. *Remember.*]—The holy apostle mentions the hope of a joyful resurrection to immortal life, after the example of Christ, as a source of consolation, and as a means of strengthening fortitude under every calamity which this world can present to us. See ver. 11, 12.

8. *According to my gospel.*]—Eusebius (Eccles. Hist. lib. ii. cap. 4.) says, ‘It was reported by some, that the Gospel according to Luke, was commonly meant by Paul, when, writing as concerning a Gospel of his own, he says, *According to my Gospel.*’ This, however, could not be his meaning in every instance where he uses this form of expression; for it occurs in the epistle to the Romans, which was written before Luke’s Gospel was published. See Rom. ii. 16; and xvi. 25.

9. *But the word of God is not bound.*]—This short sentence is a beautiful display of the apostle’s character. The evils which he was suffering for the Gospel, though great, he reckoned as nothing, because of the joy which he felt from the persuasion, that the honor of Christ and the happiness of mankind would be promoted by his sufferings; and because he knew that all the opposition which infidels were making to the Gospel, would not hinder it from being preached and believed. They have bound me in chains, said he, and may put me to death, but the word of God they cannot bind. Not only the

strength of the apostle's reasoning here, but the energy of his expression, is admirable.—*Dr. Macknight.*

13. *Faithful.*]—There is a happy latitude of meaning in the Greek adjective πιστος. It means that a person is not only distinguished for truth and fidelity himself, but that he ought to be the object of these virtues with respect to others.

13. *He cannot deny himself.*]—He cannot be inconsistent, or do any thing contrary to his divine nature.

15. *Rightly dividing the word.*]—Ορθοτομεύοντα, means literally, 'one who rightly cutteth up the word.' It is an allusion, perhaps, to the action of the priest, who opened and divided the sacrifices; or, rather, to one who carves at table, and distributes meat to the guests, according to their ages, and their state of health. In this manner the apostle himself divided the word to the Corinthians, 1 Cor. iii. 2. 'I have fed you with milk, and not with meat; for hitherto ye were not able to bear it.'—*Dr. Macknight.*

Perhaps, says Dr. Doddridge, the metaphor may be taken from the distribution made by a steward, in delivering out to each person under his care, such things as his office, and their necessities required.—See *Parkhurst.*

17. *Will eat.*]—Literally, 'will have food,' by tainting and consuming the sound flesh that is near it.

17. *A canker.*]—Rather, γαγγραινα, as 'a gangrene,' which, if not stopt, soon spreads a mortal corruption over the whole body. See the marginal reading.

18. *The resurrection is past already.*]—They affirmed that the only resurrection which Christ promised, was a spiritual resurrection from ignorance and error by believing the Gospel; and that resurrection having already happened, no other is to be expected.—See *Irenæus*, lib. ii. c. 56.

This doctrine the Judaizers founded, perhaps, on Christ's words, John v. 24, 25, where, doubtless, a spiritual resurrection is spoken of. But they overlooked the other parts of his discourse, ver. 28, 29, in which he promised expressly the resurrection of the body. By explaining the doctrine of the resurrection in a figurative sense, Hymeneus and Philetus endeavoured to recommend the Gospel to the Greek philosophers, who considered the resurrection of the body, not only as impossible in itself, but a thing highly disadvantageous, had it been possible.—*Dr. Macknight.*

19. *Having this seal.*]—In common language, a seal signifies not only the seal itself with its inscription, but the figure impressed. A seal, in the sense of a figure with an inscription, was no unusual thing on a foundation-stone, even in ancient

times; Zech. iii. 9. 'For, behold, the stone that I have laid before Joshua: upon one stone shall be seven eyes: behold, I will engrave the graving thereof.'—*Dr. Macknight*.

They may injure and disfigure the temple of divine truth (ver. 20.) in some of its parts, but the foundation, or main body, remains firm and unshaken. The inscriptions by which it is, or ought to be distinguished, are, 'The Lord knoweth them that are his.' And, 'Let every one,' &c.—See *Rosenmüller*.

20. *Some to dishonour.*]—The apostle does not apply this illustration; but we may readily infer, that it was intended to shew the nature of Christ's visible church on earth, and the different kinds of ministers that belonged to it. Perhaps there is some allusion, also, by way of contrast, to the celebrated temple at Ephesus.

21. *From these.*]—St. Paul refers to the faults and imperfections mentioned, ver. 16—18. Others understand the antecedent to be 'vessels to dishonour,' or false teachers, and unworthy ministers of Christ.

22. *Flee also youthful lusts.*]—The original may mean, as some commentators think, 'shun a passion for novelty;' that restless desire of the mind, which is always in pursuit of something new, and for which, we read, the Greeks were remarkable. Compare Acts xvii. 21; and see *Rosenmüller*.

23. *Unlearned questions.*]—Rather, 'questions,' or 'inquiries, that lead to no improvement,' and, therefore, are without any practical use. Many of the questions, which the Greek philosophers and the Jewish Rabbis discussed, were considered as extremely learned and curious; but were, in reality, nugatory and absurd.

26.]—Abp. Newcome alters the punctuation in this verse, and reads, in connection with the latter part of the preceding; 'And [if by any means] those who have been taken captive by him, [the devil] may recover out of the snare of the devil, to the will of Him, [i. e. God] who may give them repentance to the acknowledgment of the truth.' See, also, *Rosenmüller*, who thinks we may understand ποιεῖν, and read, 'to do the will of God;' but this is not necessary. Εἰς τὸ ἐκεῖνος θελημα, may be rendered, 'according to his will.'

CHAP. III. VER. 3. *Without natural affection.*]—The Romish clergy, being forbidden to marry, can have neither wives nor children openly; so are without the affections natural to mankind: at least, they dare not avow their having these affections. It may likewise be meant of the laity, who were induced to shut up their female children in nunneries, on pretence of

superior sanctity; but in reality from interested motives.—*Dr. Macknight.*

It is probable that by *ασοργοι*, St. Paul included, also, such men as are described, Rom. i. 31. See note on this latter text.

5. *Having a form of godliness.*—Having an hypocritical, outward appearance of godliness; but, by their actions, denying its influence on the heart.—*Abp. Newcome.*

6. *For of this sort, &c.*—Of these teachers indeed they are, who go into houses, and, having the appearance of godliness, take the direction of the consciences and purses of ignorant women, who, being laden with sins, and led away by divers lusts, gladly embrace doctrines, which reconcile the practice of sin with the hope of salvation.—*Dr. Macknight.*

6. *With divers lusts.*—Rather, as we should now say, ‘by various passions,’ which was what our translators meant by the language of their day.

7. *Ever learning.*—Always desirous of learning, but never able to arrive to the knowledge of ‘the truth as it is in Jesus,’ on account of their opposing principles and passions. This is said of the ‘silly women’ in the preceding verse, the English reader should observe, and not of the corrupt teachers, who flattered and beguiled them.

8. *Jannes and Jambres.*—These names are not found in the Old Testament. And it is uncertain, whether St. Paul took them from some apocryphal writing then extant, or from tradition. But no one ever imagined, that St. Paul is here asserting the authority of the writing, if it was a written account, which he quoted, or making himself answerable for the authenticity of the tradition; much less, that he so involves himself with either of these questions, as that the credit of his own history and mission should depend upon the fact, whether Jannes and Jambres withstood Moses, or not.—*Dr. Paley, Evid. vol. ii. p. 309.*

It is generally believed, that these men were Pharaoh’s chief magicians, whose names, though not recorded by Moses, having been handed down by tradition, are preserved in the Gemara, and in Jonathan’s Chaldee Paraphrase on Exod. vii. 11; and on Numb. xxii. 22. See the parallel text.

In the latter passage, these two magicians are absurdly said to have been Balaam’s servants. Jannes and Jambres are mentioned likewise by Numenius, the Pythagorean, as Origen informs us. (*Contra Celsum*, lib. iv. p. 198, 199; *Spencer’s edit.*)—See *Wetstein*, and *Schoettgen*.

9. *Their folly shall be manifest.*—That is, it shall soon appear to all from their actions and conduct.

16. *All scripture is given by inspiration, &c.*]—The object of the apostle's mission required, that the first preachers of Christianity should be infallible, in whatever opinions they maintained either about the nature of God, or the principles of his moral government; in whatever they taught concerning the terms, or the means, of man's acceptance and salvation; and in the facts which they have related of the Redeemer's life. If in these things they were not infallible; if an appeal lies from their assertions to any man's private opinions; who shall draw the line, where the truth of their preaching ends, and their error commences? If their inspiration was complete upon these subjects; it was, to all intents and purposes, plenary. If it gave them no light about the true system of the world, the circulation of the blood, or the properties of the Leyden phial; it was not upon that account defective, as a religious inspiration. The distinction, therefore, between a plenary inspiration, and an inspiration extending only to cases in which the object of their mission required it, is vain and imaginary: and it is a mere pretence to profess a belief in the one, when the other is openly denied.—*Bp. Horsley, Tracts, p. 407.*

‘The true sense of the *divine authority* of the books of the Old Testament, and which, perhaps, is enough to denominate them in general, *divinely inspired*, seems to be this,’ says Bp. Watson, ‘that, as in those times, God has all along, beside the inspection, or superintendancy of his general providence, interfered upon particular occasions, by giving express commissions to some persons, (thence called *prophets*) to declare his will in various manners, and degrees of evidence, as best suited the occasion, time, and nature of the subject; and in all other cases, left them wholly to themselves: in like manner, he has interposed his more immediate assistance, (and notified it to them, as they did to the world,) in the *recording* of these revelations, so far as that was necessary, amidst the common, (but, from hence, termed *sacred*) history of those times; and mixed with various other occurrences; in which the historian's own natural qualifications were sufficient to enable him to relate things, with all the accuracy they required.’

A passage from St. Austin, on this subject, and nearly to the same effect, deserves attention. ‘I am of opinion,’ he says, ‘that those men, to whom the Holy Ghost revealed what ought to be received as authoritative in religion, might write some things as men with historical diligence, and other things as prophets by divine inspiration; and that these things are so distinct, that the former may be attributed to themselves, as contributing to the increase of knowledge, and the latter to

God speaking by them things appertaining to the authority of religion.' See, also, the judicious remarks of *Abp. Secker*, vol. i. Serm. xxxviii. edit. 1792.

Some render, 'All Scripture, given by inspiration of God, is profitable,' &c. So the Syriac, the three Arabic versions, the Vulgate, Erasmus, Grotius, the English Bible of 1549, &c. Thus, it is not defined what Scripture was divinely inspired. According to the present rendering, the Jewish canon of the Old Testament is said to be given by divine inspiration; and probably as much of the New Testament as was written before this epistle. See 1 Tim. v. 18; where Luke x. 7, is referred to under the name of *γραφη*.—*Abp. Newcome*.

Bp. Barrington judiciously observes, that the writers of the New Testament always distinguish between *γραφη*, and *γραφαί*. The former which is here used, signifies 'some portion of scripture;' the latter, 'the scriptures in general.' 'Every portion of scripture,' says the apostle, therefore, 'inspired of, or by God, is profitable,' &c. even the historical parts. Compare Rom. iv. 23; xv. 4. 1 Cor. x. 11.

Weston properly observes, that 'is given,' is not in the Greek, and that the sense therefore is, 'All Scripture which God inspires is useful;' without saying that all we have is inspired.

This learned, and, for the most part, accurate critic, has asserted, from some inadvertence, that the *και*, 'and,' in this verse, is only found in the Æthiopic version; but it is found both in the Vatican and Alexandrine copy of the New Testament. This gives a propriety to our present translation, in which the substantive verb is naturally supplied, though the participle, 'given,' was not necessary: but the adjective 'all,' it has been often observed, is frequently taken in a qualified, or restricted sense, and may be so understood here. The meaning of the apostle will then be, that 'the holy Scriptures are generally, or as a body of written records, divinely inspired, and are profitable for doctrine,' &c.

CHAP. IV. VER. 1. *At his appearing, &c.*—Some copies read *και* 'and,' instead of *κατα*, 'at,' 'by,' or at the time.

2. *And doctrine.*—Rather, 'and teaching.'

Dr. Macknight has 'when teaching.' It is a different word from that which is rendered 'doctrine' in the next verse.

6. *For I am now ready to be offered, &c.*—The apostle may be supposed to say this under an impressive sense of his age, imprisonment, infirmities, and the dangers to which he was continually exposed. Or, perhaps, he had just received a

summons to appear a second time before his judges and accusers.

7, 8.]—These verses contain another striking allusion to the gymnastic exercises, and to the prizes for which the candidates contended.

13. *The cloke.*]—Chrysostom and many others understand by the Greek word *φαιλονη*, ‘a small chest, portmanteau, or strong box,’ which might contain things of importance.—See *Parkhurst*, on *φελονης*, and *Rosenmüller*.

13. *The parchments.*]—These might have contained select parts, or the whole of the Old Testament. Some think that they were the autographs of original epistles written by the holy apostle.

Dr. Benson imagines that they were letters which had been sent to him from different churches; and Bp. Bull is of opinion, that they formed a kind of common-place book, in which St. Paul inserted extracts from the volumes which he had read. But the great variety of opinions on this, and on other subjects, generally shews the uncertainty of all.

14. *The coppersmith.*]—Rather, a ‘brazier,’ or ‘armourer.’ The term in Greek means ‘an artisan, who works on the common metals.’

17. *I was delivered out of the mouth of the lion.*]—By ‘the lion,’ some think, Nero is meant, or rather his prefect, Helius Cæsarianus, to whom the emperor committed the government of the city in his absence, with power to put whomsoever he pleased to death. (See *Pearson’s Annal. Paulin. An. Chr.* 57.)

Others understand the expression proverbially, as denoting an escape from the greatest danger; in which sense it is used, Ps. xxii. 21. This interpretation they adopt, because they think the apostle would not give so disrespectful an appellation, either to Nero, or to his prefect.—See *Dr. Macknight*, and *Rosenmüller*.

Price transposes, and reads, ‘And I was delivered out of the mouth of the lion, that by me the preaching,’ &c.

18. *And will preserve me unto, &c.*]—Or, ‘And will conduct me safe to his heavenly kingdom.’ See examples of this construction with the verb *σωζω*, in *Polybius*, lib. iii. c. 117; lib. ii. c. 11; and in *Euripides*, *Iphig. in Taur.* v. 1068, as referred to by *Rosenmüller*.

21. *Before winter.*]—St. Paul may be supposed to request this, because a voyage by sea was attended with great danger at that season of the year.

TITUS.

INTRODUCTION.

ST. PAUL'S epistle to Titus, as Michaëlis observes, may not improperly be called an epistle to the Cretans: for the design of it was not so much to instruct Titus in matters which he must have already known, as to put into his hands an order, which he might lay before the Cretans, and to which he might appeal, whenever unworthy and unqualified persons attempted to intrude into the episcopal office.

The contents of this epistle are nearly of the same kind as those of the first epistle to Timothy. The churches in Crete were hitherto without bishops and ministers: Titus therefore was ordered to appoint them, and at the same time was cautioned against some, who were of the circumcision, and who, notwithstanding, endeavoured to procure ecclesiastical offices in the Christian church.

Of the person and character of Titus we have no further knowledge, than what is related in the New Testament: from which it appears that he was by birth a heathen; that he was not circumcised, as Timothy was; that he sometimes accompanied St. Paul, and was sometimes sent as a deputy to Christian communities.

It is remarkable that St. Luke has not once mentioned the name of Titus throughout the Acts of the Apostles, though St. Paul makes frequent mention of him in his epistles. But St. Luke's silence will cease to be extraordinary, when we consider that on the particular occasions when Titus attended

St. Paul, Luke appears to have been absent; and it is probable, that these two Gentile converts were the associates of the venerable apostle alternately.

As St. Luke has taken no notice in the Acts of the Apostles of the voyage undertaken by St. Paul to Crete, when he appointed Titus to ordain elders, we have no other means of determining the time when it happened, than by a comparison of the facts mentioned in the epistle to Titus with what we know in general of St. Paul's travels. It is on this account that commentators are so much at variance with respect to the date of this epistle. Michaëlis thinks it highly probable, that it was written long before St. Paul's voyage as a prisoner to Italy; and that, in the chronological arrangement of St. Paul's epistles, it should be placed between the second epistle to the Thessalonians, and the first epistle to the Corinthians. Theodoret, however, thought it was written immediately after the first epistle to Timothy. (*Præf. in Epist. Paul.* Tom. iii. p. 3, 4.)

St. Paul says to Titus, chap. iii. 12, 'When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis; for I have determined there to winter.' Now, from this passage, if we knew what Nicopolis St. Paul meant, and when he was there, the date of this epistle would be at once decided: for the apostle must have been either at Nicopolis, or in the neighbourhood of that place, when he wrote this epistle; because, as there were many cities of this name, it would have been totally useless to have desired Titus to come to him to Nicopolis, unless the place where he wrote the epistle had determined what Nicopolis he meant.

The Greek subscription to the epistle is 'from Nicopolis of Macedonia:' but this city was built by the emperor Trajan, and consequently did not exist in the time of the apostle. Farther, when St. Paul wrote the epistle to Titus, he was just returned from a voyage. And if it be admitted that his voyage to Crete was made from Corinth, the Nico-

polis, where he passed the winter, and where he expected Titus, was, as St. Jerome supposed, certainly Nicopolis in Epirus. See, however, *Lardner*, (vol. vi. p. 321.) who thinks with Theodoret, that it was Nicopolis in Thrace.

It is true, continues Michaëlis, that, in returning from Crete to Corinth, Epirus lay quite out of his way; but he might have been driven thither in a storm, and perhaps at this very time he suffered one of the three shipwrecks, which he mentions in his second epistle to the Corinthians, chap. xi. 25. In this case, he would have passed the winter at Nicopolis, and have preached the Gospel, as he himself says, (Rom. xv. 19.) ‘round about unto Illyricum.’ The circumstance likewise, that Apollos took part in the conversion of the Cretans, agrees extremely well with this hypothesis; for Apollos appears to have come from Ephesus to Corinth, before St. Paul left that city on his first visit. See Acts xviii. 24; and xix. 1.

Cave, in his *Historia Literaria*, thinks the date of this epistle to be in the year 63. But, when he wrote ‘The Lives of the Apostles,’ he supposed it to have been written soon after the first epistle to the Corinthians. Dr. Mill places it in the year 64: Bp. Pearson in 65; Paul having, as he supposes, been in Crete, and left Titus there the year before, that is, in 64: but Lardner thinks it may be dated as early as 56.

CHAPTER I.

VER. 1. *The faith of God's elect.*—Meaning, the true faith; or the faith which Christians believe and teach, who are here called ‘God's elect.’

1. *Which is after godliness.*—That is, ‘which serves to promote true religion and godliness of life.’ So, equivalently, the Arabic version.

2. *In hope.*—Rather, ‘for the hope,’ agreeably to the marginal reading.

2. *Before the world began.*—Before the times of the Mosaic dispensation. See notes on Gal. i. 4; Ephes. i. 4; ii. Tim. i. 9.

4. *The common faith.*—Not confined to the Jews, but open to the Gentiles and all mankind. It should be recollected that Paul was a Jew by birth, and Titus a Greek.

5. *Crete.*—A celebrated island lying opposite the entrance into the Ægean sea, or Archipelago. The inland parts are extremely mountainous, but fertile, and producing great quantities of the rich wine that is made of the Muscadine grape. It is celebrated in the mythology of the Greeks, as being the part of the world where Saturn reigned, and where his son Jupiter was born, who is said to have been conveyed away clandestinely by his mother, and secretly nursed on mount Ida. In this island, also, was the famous labyrinth made by Dædalus; and here the ancient legislators, Minos and Rhadamanthus, were said to hold their court while on earth, and to administer justice. Crete was formerly called Hecatompolis, from having no less than a hundred cities. It is now called Candia, from the name of its principal town, which, while the island belonged to the Venetians, was rich and populous, and the see of an archbishop. The ancient Cretans had the reputation of being good seamen; but they were notorious for lying, gluttony, and other vices. (ver. 12.)—See *Dr. Wells*; and *Cave's Apostolici*, p. 40.

12. *One of themselves, even a prophet.*—This was the poet Epimenides, who, among the Romans, was reputed to have foretold future events. Cicero, speaking of him, (*De Divinat.* lib. i.) says, he was ‘futura præsciens, et vaticinans per furorem;’ ‘one who foreknew and foretold future events by ecstasy.’ Clinias also in Plato calls him, *ανδρα θειον*, ‘a divine man;’ and Apuleius, *fatidicum*, ‘a prophet.’ Besides, as all poets pretended to a kind of inspiration, the terms ‘prophet’ and ‘poet’ were used as synonymous terms, both by the Greeks and Romans. Clemens Alexandrinus informs us, *Strom.* lib. vi, that the Egyptians called those ‘prophets,’ who presided over their sacred rites; and that the apostle did not scruple to give that title to Epimenides, because he was esteemed a prophet by the Greeks. From the numerous quotations produced by Wetstein, Cave, and others, it appears that the Cretans were liars even to a proverb.

Theodoret ascribes the line here quoted to Callimachus; but the learned in general agree with St. Chrysostom, and give it to Epimenides.—See *Wetstein*, and *Rosenmüller*.

12. *Slow bellies.*—An expression denoting that they were

gluttonous and lazy. Such were the persons of whom the poet says, *Fruges consumere nati*, 'they are born to consume the fruits of the earth.'

13. *This witness.*—i. e. 'This testimony' respecting them.

14. *Jewish fables.*—It is in vain to conjecture what these fables were. They were, probably, very numerous; and, in addition to many mistaken notions respecting the Messiah, consisted of a strange mixture of metaphysics relating to the generation of *Æons*, modern Platonism, Greek mythology, and rabbinical stories about the wars of Gog and Magog, Behemoth, Leviathan, &c.—See *Cave's Apostolici*, p. 41; and *Rosenmüller*, in loc.

14. *Commandments of men.*—These, perhaps, were mere ritual laws, respecting different kinds of food, ablutions, &c. not expressed in the books of Moses, but founded on the traditions of the Jewish Rabbis. See the next verse.

14. *That turn from the truth.*—'That serve to turn men from the truth of the Gospel.'

15. *All things.*—The apostle means every kind of food.

16. *They profess.*—St. Paul here speaks of the judaizing Christians, who boasted of their knowledge of the Mosaic law, and particularly of the ceremonial parts of it.

16. *Reprobate.*—A term borrowed from counterfeit coin, or adulterated metal, that will not bear the test of the refiner. See note on 2 Cor. xiii. 5. The epithet relates merely to the wickedness of certain Cretans, says the Bp. of Lincoln, (*Ref. of Calv.* p. 220.) whose lives did not correspond with the purity of that faith which they professed.

CHAP. II. VER. 3. *Not false accusers.*—That is, not slanderers, or given to detraction. See the marginal reading. The Greek word is *διαβολους*, 'devils.'

4. *To be sober.*—Rather, 'to be prudent and discreet.' See the marginal reading. The Greek adjective is so rendered, ver. 5.

5. *Keepers at home.*—The original word, as *Elsner* shews, signifies not only that they should keep at home; but diligently attend to their domestic concerns. So, also, the Vulgate, the Syriac, and Arabic versions.

6. *Sober-minded.*—The duty recommended is a proper government of the appetites and passions, and the acquirement of modest, virtuous, and prudent habits.

7. *Gravity.*—The original word, *σεμνοτητα*, means not only gravity; but that impressive dignity of character, which arises from the profession and practice of true religion.

8. *The contrary part.*—The opposite party.

8. *Of you.*—A great many copies read ‘of us,’ which Griesbach admits into the text.

11. *The grace of God.*—This means the doctrine of the holy Gospel, which was revealed to us by the grace of God.

11. *For the grace of God, that bringeth salvation, hath appeared to all men.*—This passage is stronger in the original than in our translation, Επεφανη ἡ χάρις τοῦ Θεοῦ σωτηρίας πᾶσιν ἀνθρώποις. It should have been translated, ‘The grace of God, which bringeth, or offereth salvation to all men, hath appeared.’ See the marginal reading.

Mr. Wakefield gives this construction in his *Silva Critica*, and supports it by two passages from the *Orestes* of Euripides. He might have added a third from the *Orestes*, σοὶ σωτηρία, and a fourth from the *Phænissæ*, τῇδε γῇ σωτηρίον. There are other instances of the same construction in Euripides.

14. *A peculiar people.*—This is said in allusion to Exod. xix. 5; Deut. vii. 6; xiv. 2; and xxvi. 18; where God calls the Jews a peculiar and a special people unto himself; because he had made them his property, by redeeming them from the bondage of Egypt, and had distinguished them from the rest of mankind, as his, by rites and ordinances of his own appointment. Christ has made believers his peculiar people, by giving himself for them, to redeem them from all iniquity, and to purify them to himself as a people ‘zealous,’ not of rites and ceremonies, but ‘of good works.’—*Dr. Macknight.* See, also, *Rosenmüller.*

15. *Let no man despise thee.*—That is, ‘Let no man have just cause for despising thee;’ or, rather, ‘for thinking lightly of thee.’

CHAP. III. VER. 1. *To obey magistrates, to be ready to every good work.*—Price points and reads differently; ‘To be ready to obey magistrates in every good work;’ or ‘in assisting them to accomplish every good work.’

3. *For we ourselves also, &c.*—St. Paul being about to say things disagreeable to the Jews, classes himself with them, to prevent their being offended. See 1 Thess. iv. 15. The sentiment in this passage is beautiful; namely, that the recollection of our own faults ought to make us equitable in judging of the faults of others, and prevent us from passing severe sentences on them when they fall into sin. It is more probable that St. Paul, on this occasion, associates himself, in his usual conciliatory manner, with those Cretans, who, at the time of his writing this epistle, were members of the Christian church.—See *Dr. Macknight.*

4. *Love.*]—*φιλανθρωπια*, ‘philanthropy;’ love for the human race.

5. *Not by works of righteousness which we have done, but according, &c.*]—The conversion of a grown person from heathenism to Christianity, which is the case of conversion commonly intended in the epistles, was a change of which we have now no just conception. It was a new name, a new language, a new society, a new faith, a new hope; a new object of worship, a new rule of life; a history was disclosed full of discovery and surprise; a prospect of futurity was unfolded, beyond imagination awful and august; the same description applies, in a great part, though not entirely, to the conversion of a Jew. This, accompanied as it was with the pardon of every former sin, (Rom. iii. 25.) was such an æra in a man’s life, so remarkable a period in his recollection, such a revolution of every thing that was most important to him, as might well admit of those strong figures and significant allusions, by which it is described in the Scriptures. It was the washing of ‘regeneration,’ or ‘a new birth;’ it was to be ‘born again of God and of the Spirit;’ it was to be ‘dead to sin,’ and ‘alive from the dead;’ it was to be ‘buried with Christ in baptism, and raised together with him;’ it was ‘a new creature,’ and ‘a new creation;’ it was a translation from the condition of ‘slaves to that of sons;’ from strangers and foreigners, to be ‘fellow-citizens with the saints, and of the household of God.’

It is manifest that no change equal, or similar to the conversion of a heathen, can be experienced by us, or by any one educated in a Christian country, and to whom the facts, precepts, and hopes of Christianity, have been from his infancy familiar: yet we still retain the same language; and what has been the consequence? One sort of men, observing nothing in the lives of Christians corresponding to the magnificence, if I may so say, of these expressions, have been tempted to conclude, that the expressions themselves had no foundation in truth and nature, or in any thing but the enthusiasm of their authors. Others, again, understand these phrases to signify nothing more, than that gradual amendment of life and conversation, which reason and religion sometimes produce in particular Christians: of which interpretation it is truly said, that it degrades too much the proper force of language, to apply expressions of such energy and import to an event so ordinary in its own nature, and which is common to Christianity with every other moral institution. Lastly, a third sort, in order to satisfy these expressions to their full extent, have imagined to themselves certain perceptible impulses of the Holy Ghost, by

which, in an instant, and in a manner, no doubt, sufficiently extraordinary, they are 'regenerate and born of the Spirit;' they become 'new creatures;' they are made the 'sons of God,' who were before the 'children of wrath;' they are 'freed from sin,' and 'from death;' they are chosen, that is, are sealed, without a possibility of fall, unto final salvation. Whilst the patrons of a more sober exposition have been often challenged, and sometimes confounded with the question, 'If such expressions of Scripture do not mean this, what do they mean?' To which we answer, Nothing: that is, nothing to us; nothing to be found, or sought for, in the present circumstances of Christianity. See Prelim. Obs. to Rom. No. v.—*Dr. Paley*.

5. *By the washing of regeneration, &c.*—By baptism, which places men in a new state, on account of their new obligations, motives, instructions, promises, and assistances; and by that renovation of mind, which the Holy Spirit usually communicated to converts in those ages, had the strongest tendency to procure.—*Abp. Newcome*.

7. *We should be made heirs according to the hope of eternal life.*—We may transpose, and read more intelligibly, 'We should be made heirs of eternal life, according to hope;' i. e. the hope of immortality, in which the Gospel of Christ teaches us to confide. The definite article is omitted in the original.

9. *About the law.*—Respecting the efficacy of the Mosaic laws; or with respect to their meaning, the extent of their obligation, &c.

10. *After the first and second admonition.*—The expression is indefinite, and the meaning appears to be, 'After having admonished him, iterum, iterumque, again and again.'—See *Rosenmüller*.

11. *Being condemned of himself.*—Grotius, Hammond, and others, understand by this expression, that he separates himself from the church without sufficient reason, or is himself the cause of his being excommunicated: but Dr. Macknight thinks, more probably, that by 'heretic,' is meant one who teaches erroneous doctrines from worldly-minded motives, knowing them to be erroneous; for no man who acts according to his judgment, however mistaken, can be said to be self-condemned for so doing.

12. *Nicopolis.*—This was probably Nicopolis in Epirus, (see the Introduction) built by Augustus, and so called from the victory which he obtained over Marc Antony. It is compounded of νικη, 'victory,' and πολις, 'a city.'

13. *Bring Zenas the lawyer and Apollos on their journey.*—*Rosenmüller* thinks that the Greek verb προπεμψον, does not here

signify 'accompany them part of the way,' as it does sometimes; but that it means, 'furnish them with necessities for their journey;' send them on with every means of comfort and support, that they might not be in want of any thing. Such acts of Christian kindness, and such calls on the liberality of believers, appear to be termed 'necessary uses' in the next verse, and favor this interpretation.

14. *Ours.*]—That is, our Cretan converts.

14. *Learn to maintain good works.*]—Dr. Macknight, after Hammond and Grotius, renders this, 'learn to practise, or follow, honest trades, or occupations.' See the marginal reading.

15. *Greet them that love us in the faith.*]—Or, 'Greet them in the faith that love us;' in other words, 'Greet those believers who love us.'

PHILEMON.

INTRODUCTION.

WE have the authority of Theodoret, (Tom. iii. p. 516.) and of St. Jerome in his Commentary on this epistle, for believing that Philemon was a citizen, or at least an inhabitant of Colosse. He appears to have been a man of considerable rank and property, from the circumstance of his possessing domestic slaves, and from his munificent hospitality to the saints. (Ver. 7.) His spacious mansion, which was said to be standing in the fifth century, was the place of assembly for a great part of the Christian community in his native city; and, it is probable, afforded the apostles and their associates a kind and generous reception on their way, as they journeyed from one country to another.

St. Paul calls Philemon himself 'a fellow-labourer,' and from this it has been inferred, that he held some office in the church; or, at least, that he rendered himself active and useful in promoting the success of the Gospel. Hoffmann and others suppose that he was bishop of Colosse: but of this there is no proof; and the probability is, that he filled only the office of deacon, or was distinguished, perhaps, by the honorable appellation of 'an elder.' See *Beausobre*, and *Doddridge*.

However this may be, he appears to have been an early believer in the Gospel, and to have owed his conversion, not to Epaphras, who initiated the other Colossians into the Christian faith, but to St. Paul himself; (see ver. 19.) We

are not informed, indeed, that the apostle ever visited Colosse; and therefore we may suppose, with Michaëlis, that Philemon went to Ephesus, where he was a hearer of St. Paul, and became a believer during his stay in that celebrated city.

The occasion of this short epistle was as follows.—Onesimus, a slave, having run away from his master Philemon, went to Rome, while St. Paul was a prisoner there; and, in consequence of his public preaching, or private instructions, he became a convert to Christianity. (ver. 10.) After his conversion, it appears that he abode with the apostle, and rendered him the most assiduous, and, at that time, we may suppose, the most acceptable services. Convinced of his fault, perhaps, in leaving Philemon, by St. Paul himself, he was desirous of atoning for it by returning to his master; but dreading the arbitrary punishment, which the law allowed masters to inflict on fugitive slaves, he requested the holy apostle to intercede for him by writing to Philemon, requesting his forgiveness, and that his penitent slave might be again received into his household.

The zeal and delicate address, as well as the generous friendship and disinterested affection of the apostle, are on this occasion very conspicuous, and have often been justly admired. We are not told what was the result of this epistle; but, from the earnestness with which St. Paul solicited the pardon of Onesimus, his generous offer to make restitution for any injury, and the goodness of Philemon's character, we may suppose, not only that the repentant fugitive was restored to his former station; but that his generous master would do even more than the apostle asked, (see ver. 21.) receive him as a 'beloved brother,' (ver. 16.) and give him his liberty.

We may the more readily believe this, because when Ignatius wrote his epistle to the Ephesians, which was about the year of our Lord 107, their bishop's name, it appears, was

Onesimus; and Grotius thinks, that this was the same person mentioned in the epistle to Philemon, which must have been written from Rome in the year 61, or 62.

This epistle, says Doddridge, considered merely as a human composition, is a master-piece of its kind. For, if compared with an epistle of Pliny, (lib. ix. epist. 21.) supposed to have been written on a similar occasion, that epistle, though the production of one who excelled in the epistolary style, and though it has undoubtedly many beauties, will be found by persons of taste much inferior to this animated composition of the apostle Paul.

CHAPTER I.

VER. 1. *A prisoner of Jesus Christ.*]—That is, ‘on account of Jesus Christ.’

2. *Apphia and Archippus.*]—Apphia was supposed by some to have been Philemon’s wife, and Archippus his son. Such is the tradition that has been handed down to us by Chrysostom, and Theodoret.

2. *Our fellow-soldier.*]—That is, in the Christian warfare.

8. *That which is convenient.*]—‘That which you ought to do;’ or ‘that which is fit and proper for you.’

9. *The aged.*]—Instead of *πρεσβυτης*, that is, ‘an aged man;’ some, with Dr. Bentley, would read *πρεσβευτηρ*, ‘an ambassador;’ but this is merely a conjectural emendation. The wish to alter the present reading arises from a supposition, that St. Paul was now only about fifty-three years of age; but Dr. Macknight has shewn, that he might at this time have been sixty, or more; and when we consider his labors, his sufferings, his uncommon exertions, and his natural infirmities, he might well call himself ‘Paul the aged.’

11. *Which in time past was to thee unprofitable.*]—The apostle, with admirable address, gives the softest name possible to Onesimus’s conduct; because he did not choose that Philemon should fix his thoughts on the heinous nature of his slave’s offence, lest it might inflame his resentment too much.

It appears from ver. 15, 18, that Onesimus had first defrauded his master, Philemon, and then absconded.

12. *When I have sent again.*]—Or, ‘Whom I have sent back to thee;’ and, we may suppose, with this epistle.

12. *That is, mine own bowels.*]—The apostle means to say, that he loved him as well as he loved himself.

14. *But without thy mind would I do nothing.*]—From this we learn, that however just our claim may be to beneficent actions from others, they must not be forced to perform them.—*Dr. Macknight.*

14. *Thy benefit.*]—Rather, ‘thy goodness.’

14. *That thy benefit should not be as it were of necessity, but willingly.*]—If Onesimus had remained with the apostle in Rome, and Philemon had pardoned him at the apostle’s intercession, that favor would not have appeared so clearly to have been bestowed voluntarily, as when Onesimus returned and put himself in his master’s power, and was received again into his family. The apostle, therefore, sent him back to Philemon, that his receiving him might be known to have proceeded from his own humane disposition.—*Dr. Macknight.*

15. *For ever.*]—That is, ‘for life.’ So Horace,

‘*Serviet æternum parvo quia nesciet uti.*’

Epis. lib. 1. x. 41.

‘He will eternally be a slave, because he knows not how to enjoy a little.’

16. *Both in the flesh, and in the Lord.*]—By calling Onesimus Philemon’s ‘brother in the flesh,’ the apostle meant that he was of the same nation with Philemon; or perhaps some way related to him; as, by calling him ‘his brother in the Lord,’ he meant that he was now of the same religion with Philemon.—See *Dr. Macknight.*

By being his ‘brother in the flesh,’ St. Paul meant that he was what we now call ‘a fellow-creature.’

19. *Even thine own self.*]—From this, it appears that St. Paul had converted Philemon to Christianity, as well as Onesimus.

20. *Refresh my bowels in the Lord.*]—We should now say, as an expression nearly equivalent, ‘gratify my feelings, as a true disciple of Christ.’

21. *Thy obedience.*]—Or ‘thy compliance with my request.’

22. *A lodging.*]—St. Paul probably meant ‘an apartment in Philemon’s house.’

22. *For I trust.*]—Rather, ‘for I hope.’ The Greek is, *ἐλπίζω γάρ.*

HEBREWS.

INTRODUCTION.

THERE are few subjects of biblical criticism that have given rise to more controversy, doubt, and conjecture than the Epistle to the Hebrews. It is not known for certain, what description of men, or what community of Christians is meant by 'the Hebrews.' The learned are not agreed either with respect to the language in which it was written, the author of it, or the part of the world from which it was sent.

The illustrious Sir Isaac Newton was of opinion, that by 'the Hebrews,' in this epistle, we are to understand those Jews, who had left Jerusalem a short time before its destruction, and who were now dispersed throughout Asia Minor: but of this we have no historical record; we only read of those, who, in quitting their native city, fled to Pella. (*Euseb. Eccles. Hist. lib. iii. c. 5.*) We have, however, the authority of Chrysostom, Theophylact, and Theodoret, for asserting that it was addressed to the converted Jews residing in Palestine. Many circumstances in the epistle itself render this opinion extremely probable; and it has been accordingly adopted by Lightfoot, Whitby, Mill, Lardner, and others.

Those early converts to the Christian faith were called 'Hebrews,' perhaps, by the apostle, because they occasionally spoke the Syro-Chaldaic dialect; in contra-distinction to the Hellenistic Jews, whose common language was Greek; or, because they had not lost the purity of their origin by intermarriages with the Gentiles. With respect to the

original language in which this epistle was written, there are certainly some ancient testimonies recorded by Eusebius, Jerome, and others, that it was written in Hebrew, and afterwards translated into Greek; but they seem to have been founded only on tradition, and that resting on very questionable authority. (Vid. *Euseb. Eccles. Hist. lib. vi. cap. 24.*)

All the arguments which serve to prove that the Gospel of St. Matthew was not written in Hebrew, apply to this epistle, and with additional force; because no ancient writer professes to have ever seen the original, and no one has ever quoted it, or mentioned it. The Greek language, as Lardner observes, (vol. vi. 389.) was now almost universal; and therefore generally used. Cicero, indeed, had long before observed, (*Pro Archiâ Poetâ*, 10.) that ‘Greek was read by almost all nations; and that the Latin was confined to the limits of his own country.’ Juvenal has shewn, (*Sat. vi. 184.*) that it was fashionable, in his time, for young females to be taught to speak Greek before they learnt their mother tongue; and in the Dialogue *De Oratoribus*, ascribed by some to Tacitus, it is remarked, that ‘an infant, as soon as it is born, is now committed to the care of some Greek girl for its nurse.’ See, in addition, the remarks on the language in which St. Matthew’s Gospel was probably written.

It must be farther observed, that all St. Paul’s other epistles are in Greek, not excepting that which is addressed to the Romans; so are also St. Peter’s, St. John’s, and that of Jude. Even St. James wrote in Greek, who is supposed, notwithstanding, to have resided constantly at Jerusalem, from the time of our Lord’s ascension till his own death. But, admitting that the arguments on both sides of this controverted question were nearly equal, which does not appear to be the case, what orthodox divine would not wish that the Christian church should be in possession of the genuine original of this excellent epistle, in preference to any translation whatever?

The testimony of antiquity is general, indeed, but by no

means unanimous, or conclusive, in ascribing this epistle to St. Paul. Irenæus, who flourished in the second century, and was a disciple of Polycarp, expressly says, that it was not Paul's. Such, also, was the testimony of Caius, and Hippolytus, early in the third century. (Vid. *Jerome*, De Vir. Illustr. cap. lix; or *Lardner*, vol. ii. p. 371.) Others have assigned it, or, at least, the merit of translating it, to Luke, to Barnabas, to Apollos, and to Clement of Rome: nor was the matter settled in the time of Eusebius, or Jerome.

This variety of opinion plainly shews, that the question could not be decided by any authentic, historical evidence; but that it rested on uncertain tradition, or mere conjecture. No mention of the epistle to the Hebrews is made before the time of Irenæus; and as the Christian fathers, in subsequent ages of the church, only repeated the opinions of others, they may be said to have multiplied names, without producing any additional arguments. In this uncertainty, there would be a natural proneness in the human mind to prefix the illustrious name of Paul to this learned and pious epistle, rather than suffer it to pass as an anonymous composition, or as the production of an uncertain author.

Having no written testimony, therefore, to rely on, impartial and judicious critics, both among the ancients and the moderns, have been led to consider the nature of the composition itself, and to examine what internal evidence it affords of its supposed author. The first circumstance that must strike the reader, is the want of an inscription, or the initiatory address, which is found in St. Paul's other epistles, and which indeed is usual in all ancient compositions of this sort. Some critics have endeavoured to account for this omission; but their arguments are very unsatisfactory. It could not have been for the purpose of concealment, because it is evident from ch. x. 34, and xiii. 18, 19, 23, that the author must have been known to the persons whom he addressed, and that he hoped shortly 'to be restored to them.'

These and other passages, however, not to mention the title, which is sufficient authority, give it the decided form of an epistolary composition, and render all discussions on that subject nugatory.

Origen, that venerable father and celebrated scholar of the Christian church, was struck with the difference in the style of this epistle, when compared with St. Paul's other writings; and no one, it will be allowed, could, in this respect, be a better judge. He remarks, that not only the structure of the sentences and the forms of expression are different; but that the idiomatic phrases are not the same; that it is much freer from hebraisms; and, upon the whole, written in purer and more elegant Greek. See, also, *Philastrius*, de Hæresibus, cap. 89. Salmasius, Grotius, Le Clerc, and other modern critics, have observed the same. Besides, there certainly is neither that animation of style, that fervor of mind, that compression of sentiment, that boldness of digression, frequently 'going off at a word,' as Dr. Paley observes; nor that parenthetical manner, which distinguishes the undoubted writings of St. Paul. (Vid. Hor. Paulinæ, p. 238, and compare 2 Cor. ii. 14; iii. 1, 12; iv. 8—11; v. 12—15.) A further peculiarity in his style is the frequent use of the interrogative form; by which the apostle gives great variety to his subject, together with all the liveliness and interest of dialogue. This is common to all his longer epistles; (see, particularly, Rom. viii. 24, 31—35; xi; 1 Cor. ix; and 2 Cor. xi.) but, in the epistle to the Hebrews, there is not the slightest trace of it: on the contrary, we may remark a copious, and rather profuse detail of arguments drawn out to considerable length, without any break, or digression; which, however excellent and important, is not in St. Paul's usual manner.

The amplification of St. Paul consists in an abundance of original thoughts and ideas, condensed, varied, contrasted, and expanded with all the powers of genius. (See 1 Cor. xiii. 4—8; and 2 Cor. vi. 4—10.) The copiousness displayed in

this epistle is little more than the ample detail of circumstances and facts; the former, (speaking of the apostle's writings as of human compositions) have all the marks of originality and invention; the latter manifest formal and regular arrangement, (see ch. vi. 1, 2.) great learning and patience, together with much minuteness of comparison and research. See ch. ix, and xi.

The doctrines and the literature displayed in the epistle to the Hebrews are, says Michaëlis, in every sense, worthy of St. Paul: but in the mode of treating the same subject, there is a visible difference between the epistle to the Hebrews and St. Paul's epistles. In the former, the matter is dilated; in the latter compressed: in the one the arguments are drawn out at full length, and are easier to be understood; in the other they are so contracted, and so much is left to be supplied by the reader, that it is sometimes difficult to discover the apostle's meaning. Five chapters, especially, of the epistle to the Hebrews, display a copiousness of argument, which appears to be inconsistent with the concise manner of St. Paul.

The incidental mention of Timothy, ch. xiii. 23, is certainly a presumptive argument that this epistle was written by St. Paul; but it is by no means conclusive: for Timothy was a very common name; and even if the pupil and associate of the apostle be here meant, he might have been known to the author of this epistle, and have been considered as 'a brother' by him, as well as by St. Paul. Besides, it should be remembered, that St. Paul usually calls Timothy, 'his son.' See 1 Tim. i. 2; and 2 Tim. i. 2.

It has been generally thought, that the epistle to the Hebrews was written from Rome; or, at least, from Italy, agreeably to the subscription at the end; but it seems an objection to this, that the Romish church appears not even to have noticed it for many centuries; and was among the last to admit it as canonical.

In order to increase our reverence for this ancient composition, which contains a great deal of rabbinical learning, and which displays the genuine doctrines of Christianity, in connection with the testimonies of the Old Testament, and the dispensation of Moses, we may conclude, with sufficient certainty, from ch. viii. 4, and xiii. 10, 11, that it was written before the temple at Jerusalem was destroyed, and while the Jewish sacrifices continued to be offered upon the altar. Though the critics and commentators, therefore, are not agreed as to the precise time when it was written; yet most of them fix its date between the short limits of the year A. D. 61 and 64, which, added to the excellence of its doctrines and precepts, seems almost alone sufficient to give it apostolical authority.

The occasion of writing this epistle will be sufficiently apparent from an attentive consideration of its contents. The Jews did every thing in their power to withdraw their brethren, who had been converted, from the Christian faith. To persecutions and threats, they added arguments derived from the excellency of the Jewish religion. They observed, we may suppose, that the law of Moses 'was given by angels in the hand of a Mediator;' (Gal. iii. 19.) that Moses was far superior to Jesus of Nazareth, who was born in a despised part of Judea, and who suffered an ignominious death; that the public worship of God, instituted by their great legislator and prophet, was truly splendid and worthy of Jehovah; that the Christian, on the contrary, had no established priesthood, no temple, no altars, no victims, &c.

In opposition to such remarks, the apostle shews, that Jesus was far superior to the angels, to Moses, to the high-priest of the Old Testament, and to all other priests; that from his sufferings and death, which he endured for us, much greater and more lasting blessings have resulted to the whole human race, than the Jews ever derived from their temple-service, and the numerous rites and ordinances of the Levitical laws. From these and other arguments, he proves, that the religion

of Jesus is much more excellent and perfect than that of Moses, and exhorts the Christian converts to constancy in the faith, and to the unwearied pursuit of all godliness and virtue. See *Rosenmüller*, vol. v. p. 147.

The great object of the apostle, therefore, in this epistle, is to shew the divine nature of Christ, and the excellency of his Gospel, when compared with the institutions of Moses; to prevent the Jewish converts, called in the inscription 'Hebrews,' from relapsing into the religious observance of those rites and ceremonies, which were now abolished; to point out their total insufficiency, as means of reconciliation and atonement; and to exhort them to steadfastness and perseverance in the true faith.

For further information on this subject, the reader is referred to *Grotius*, *Whitby*, *Owen*, *Wetstein*, *Michaëlis*, *Lardner*, *Rosenmüller*, and *Macknight*.

CHAPTER I.

VER. 1. *God, who at sundry times and in divers manners spake, &c.*]—The meaning is, God having of old established several forms of religion among men, by divers ways of revelation, by discovering himself to the patriarchs, by delivering the law to Moses, and by the preaching of the prophets; and all these proving ineffectual to make men truly virtuous, to recover God's creation from the corruption and bondage of sin, and much more insufficient to afford any effectual means of redeeming them from its guilt; he, at last, in compassion to mankind, vouchsafed to afford them one more clear and perfect revelation of his will, even by sending to them his own Son.—*Dr. Clarke*.

2. *In these last days.*]—'The last days' are by the unanimous consent of the Jewish doctors considered the days of the Messiah. Vid. *D. Kimchi*, and *Abarbanel*, on Is. ii; and *R. Nachman*, on Gen. xlix.

2. *Heir of all things.*]—That is, Lord, or proprietor of all things: according to St. Paul, Gal. iv. 1, 'The heir is lord of all.' This title, implying universal dominion, Peter also

gave to Christ, Acts x. 36. 'He is Lord of all;' and even Crellius acknowledges that the phrase 'Heir of all things,' denotes supreme dominion over angels and men.—See *Dr. Whitby*, *Dr. Macknight*, and *Rosenmüller*.

2. *The worlds.*—That the words *τοὺς αἰῶνας*, are here rightly translated, 'the worlds,' and not 'the ages,' as the Socinians contend, appears from ch. xi. 3, where they denote the material fabric of the universe, called the 'things which are seen;' and which are said to be 'formed by the word of God.' Compare John i. 3; and see ver. 10, where the creation of all things visible is ascribed to the Son of God.—*Dr. Whitby*. See, also, *Dr. Macknight*.

3. *Sat down on the right hand of the Majesty on high.*—When Christ is said 'to sit on the right hand of God,' the meaning is, says Rosenmüller, that he reigns with God. Compare Ps. cx. i; and 1 Cor. xv. 25.

5. *Thou art my Son, &c.*—The apostle's argument taken from the name 'Son of God,' is this; He has that name by inheritance, or on account of his descent from God: and Jesus, by calling himself 'the only begotten of the Father,' excludes from that honorable relation angels, and every other being whatever. They may be sons by creation, or adoption; but they do not inherit the name of sons.—*Dr. Macknight*.

The second Psalm, to which the apostle refers, has been generally considered, both by Jews and Christians, as prophetic of the Messiah. Admitting, however, says Rosenmüller, that this Psalm, and other passages of Scripture, do not describe the Messiah only, but are applicable also to other illustrious characters in the history of the Bible; this detracts not from the dignity and truth of prophecy: for all the Hebrews confessed, that whatever great and illustrious things were uttered in the books of the Old Testament of pious men, and the kings of the Israelites, pertained in a much more eminent sense to the Messiah, and were variously prefigured by the prophets. Thus, all the Hebrews allowed that the second Psalm, though its predictions were in some measure fulfilled in the person of David; yet, in a secret and more sublime sense, related to the Messiah, who, above all, was to be called 'the Son of God,' and 'begotten of God;' i. e. exalted to universal empire, not over men only, but also over angels, as Abarbanel acknowledges. The reader will apply these observations to other passages in the Old Testament that are quoted, or referred to as prophecies, by the inspired author of this learned epistle.

8. *Thy throne.*—This is a common metonymy for 'sovereign power.'

8. *A sceptre.*]—‘A sceptre’ is the emblem of regal power, and executive justice. Notes and illustrations on the texts here quoted will be found in their proper places, to which the reader is requested to refer.

9. *Therefore God, even thy God.*]—Rather in the vocative case, as ver. 8, ‘Therefore, O God, thy God hath anointed thee,’ &c.

14. *Are they not all ministering spirits, &c.*]—‘A notion got ground in the Christian church,’ says Bp. Horsley, ‘many ages since, and unfortunately it is not yet exploded; namely, that God’s government of this lower world is carried on by the administration of the holy angels, that the different orders have their different departments in government assigned to them: some, constantly attending in the presence of God, form his cabinet council; others are his provincial governors; every kingdom in the world having its appointed guardian angel, to whose management it is intrusted: others again are supposed to have the charge and custody of individuals. (See the Collect for ‘St. Michael and all Angels.’) This system is in truth nothing better than the Pagan polytheism, somewhat disguised and qualified; for, in the Pagan system, every nation had its tutelar deity, all subordinate to Jupiter, the sire of gods and men. Some of those prodigies of ignorance and folly, the Jewish Rabbis, who lived since the dispersion of their nation, thought all would be well, if for tutelar deities they substituted tutelar angels. From this substitution the system which I have described arose; and from the Jews, the Christians, with other fooleries, adopted it. But, by whatever name these deputy gods be called, whether you call them gods, or demigods, or dæmons, or genii, or heroes, or angels, the difference is only in the name; the thing in substance is the same: they still are deputies, invested with a subordinate, indeed, but with an high authority, in the exercise of which they are much at liberty, and at their own discretion. If this opinion were true, it would be difficult to shew that the heathens were much to blame in the worship which they rendered to them. The officers of any great king are entitled to homage and respect, in proportion to the authority committed to them; and the grant of the power is a legal title to such respect. These officers, therefore, of the Greatest of Kings, will be entitled to the greatest reverence; and as the governor of a distant province will, in many cases, be more an object of awe and veneration to the inhabitants than the monarch himself, with whom they have no immediate connexion, so the tutelar deity, or angel, will, with those who are put under him, supersede the Lord of all: and the heathen who

worshipped those who were supposed to have the power over them, were certainly more consistent with themselves, than they who, acknowledging the power, withhold the worship.'

'So nearly allied to idolatry, or rather so much the same thing with polytheism, is this notion of the administration of God's government by the authority of angels. And surely it is strange, that, in this age of light and learning, Protestant divines should be heard to say, that 'this doctrine seems to be countenanced by several passages of Scripture.' In what manner, then, it may be asked, are the holy angels made at all subservient to the purposes of God's government? This question is here answered by the apostle; and this is the only passage in the whole Bible, in which we have any thing explicit upon the office and employment of angels. 'Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?' They are all, however high in rank and order, they are all nothing more than 'ministering spirits,' or literally, 'serving spirits;' not invested with authority of their own, but 'sent forth,' occasionally sent forth to do such service as may be required of them 'for them who shall be heirs of salvation.' This text is the conclusion of the comparison which the apostle institutes between the Son of God and the holy angels, in order to prove the great superiority in rank and nature of the Son: and the most that can be made of angels is, that they are servants, occasionally employed by the Most High God to do his errands for the elect.'—*Bp. Horsley, Sermons*, vol. ii. p. 412—417. See notes on Matt. iv. 24; John v. 4; and compare the parallel texts.

CHAP. II. VER. 1. *Therefore.*]—Rather, 'for this reason.' The reference is general to the subject of the preceding chapter, but particularly to Christ's superior glory as the Son of God; and to the truths revealed in his holy Gospel.

2. *The word spoken by angels.*]—That is, the law as delivered on mount Sinai. See note on Gal. iii. 19.

3. *So great salvation.*]—Meaning the Gospel dispensation offered to all mankind, through the merits and mediation of Christ.

3. *And was confirmed unto us by them that heard.*]—If St. Paul had been the author of this epistle, it is probable that he would, on the present occasion, have appealed to his miraculous conversion, and declared that he was taught the mysteries of the Gospel, not by man, but 'by the revelation of Jesus Christ himself.' See Gal. i. 11, 12; and Ephes. iii. 3.

Others suppose that the apostle associates himself with the

Hebrews in his usual manner, and speaks thus by way of conciliation, and to shew his humility.

5. *The world to come.*]—Οικουμενην την μελλουσαν. The Gospel dispensation is called αιων μελλων, 'the age to come,' ch. vi. 5; but never οικουμενην μελλουσαν, 'the habitable world to come.' That phrase, if I mistake not, signifies the heavenly country promised to Abraham and to his spiritual seed. Wherefore, as οικουμενη, 'the world,' Luke ii. 1, and elsewhere, by an usual figure of speech, signifies 'the inhabitants of the world,' the phrase οικουμενην μελλουσαν, may very well signify 'the inhabitants of the world to come,' called, ch. i. 14, 'them who shall inherit salvation.'—*Dr. Macknight.*

Abp. Newcome renders it, 'The succeeding age;' and observes, that the new covenant is so called, because the Jewish temple and state subsisted at the time when this epistle was written. Compare ch. vi. 5; and see ch. vii. 9; viii. 4, 13; ix. 6, 7, 9, 10, 22, 25; x. 1, 11. See, also, *Rosenmüller.*

6. *But one.*]—Rather, 'Now one,' &c.

8. *But now we see not yet all things put under him.*]—That is, 'We do not yet see all men become subjects of Christ, or gladly entering into the covenant of grace.' The wicked are rebellious, many are enslaved to the world, and more are held in the bonds of ignorance, prejudice, and error. The neuter is often taken for the masculine, or common gender, and 'all things,' here means the whole race of intelligent creatures.

Others think that 'the son of man,' (ver. 6.) is not to be understood of the Messiah, but means, by a common periphrasis, 'man in general,' and that the Divine Author is here speaking of the sovereignty of the human race over the rest of the creation; stating, however, that though man may be said, in some measure, to use and enjoy all things; yet that many agents in the natural world are by no means subject to his power, or control.

9. *The grace of God.*]—This must have reference not to Jesus, but to all mankind, for whose salvation God in his great mercy suffered his only-begotten Son to be made man, and to be offered as a sacrifice for sin.

Some copies read, χωρις Θεου, 'divested of his God-head;' but the present text seems preferable, and is more authentic.

11. *For both.*]—Rather, 'Now both,' &c.

11. *He that sanctifieth and they who are sanctified are all of one, &c.*]—In these words, our union with Christ, by his participation of the same nature with us, is declared. He and we are all of one Father; of one and the same nature, of one stock and original.—*Fawkes.*

12. *I will declare thy name unto my brethren.*—Ps. xxii. 22, from which this passage is cited, was a prophetic description of the sufferings of Christ; for the apostles and evangelists have applied many passages of that Psalm to him. Also, by repeating the first words of it from the cross, our Lord appropriated the whole of it to himself. The ancient Jewish doctors likewise interpreted the xxiid Psalm of the Messiah.—*Dr. Mac-knight.*

14. *Through death.*—That is, by dying on the cross.

14. *Destroy.*—Rather, ‘render impotent and ineffectual.’

14. *The devil.*—An awful personification of sin; for God only has the power, strictly speaking, of life and death. The Hebrews were perfectly well acquainted with this language from their Talmudic stories of Samael, Asmodæus, Dumah, &c.

15. *Fear of death.*—The fear of death was the great sanction of the Mosaic law, understanding ‘death’ here, and ver. 14, in the very extensive sense which the Hebrews annexed to it. See note on Prov. xv. 10.

16. *For verily.*—The Greek particles here might have been rendered by our word ‘Moreover,’ and the verb *ἐπιλαμβάνεται*, may signify to take hold of, with a view to assist and support. So that this clause may be translated, ‘Moreover, he supports not angels, but assists the seed of Abraham.’ See *Dr. Mac-knight*, *Abp. Newcome*, and others, who adopt the sense of the Latin Vulgate. See, also, the marginal reading.

18. *Tempted.*—This refers not only to Christ’s temptation in the wilderness; but to the various ways in which his virtues were tried by almost every kind of suffering and provocation incident to humanity.

CHAP. III. VER. 1. *Heavenly calling.*—Meaning, the calling of the Gospel, which leads to the blessings of immortality in heaven.

1. *The Apostle.*—Jesus, as a prophet like to Moses, that is, as a lawgiver, is called ‘the Apostle of our profession,’ agreeably to the meaning of the word ‘apostle,’ which denotes ‘one sent forth’ to execute any affair of importance. Perhaps, also, in this name there is an allusion to Christ’s own saying, John xvii. 18. ‘As thou *ἀπεσεύλας*, hast sent me into the world, I also *ἀπεσεύλα* have sent them.’ Jesus, therefore, was his Father’s apostle, in the same manner that the twelve were his apostles. He was sent forth by his Father to deliver to mankind the new law, and on it to build the church of the first-born, which is to continue through all eternity. Hence, he often spake of himself as ‘sent of his Father,’ John v. 38; vi. 29, 39; and viii. 42.—*Dr. Macknight.*

2. *In all his house.*]—‘Towards all his house;’ meaning, ‘the house of Israel,’ or ‘the whole people of Israel.’ See ver. 5 and 6.

3. *Hath more honour than the house.*]—The apostle intimates that Moses, being a member of the Jewish church, which he formed as God’s servant, and needing its services and privileges equally with the rest of the Israelites, was not to be compared to Jesus, who stood in need of none of the privileges of the church which he formed, or any of its services.—*Dr. Macknight.*

Observe the significant and intentional omission of ‘man,’ at the beginning of this verse, which our translators have supplied; but ‘high-priest,’ perhaps, would have been better.

5. *As a servant.*]—Rather, ‘as a minister.’

6. *But Christ as a son over his own house.*]—Peirce and others would omit ‘own’ in this clause, because, if the church is Christ’s own house, he would have presided over it, not as a Son, but as a master; and, farther, the apostle’s argument seems to state, that Christ was faithful to God as a *Son*, to whom Moses was faithful as a *servant*. ‘His house,’ therefore, in this verse, must mean ‘God’s house,’ or ‘the Catholic church.’ Moses was said to have been faithful as a servant *in* his house, or *towards* it; whereas Jesus shews his fidelity by presiding *over* it.

6. *Confidence.*]—The Greek word *παρρησία* seems here to signify the open profession of the Christian faith. The Greek word rendered ‘confidence,’ ver. 14, is entirely different.

7. *If ye will hear his voice.*]—Rather, ‘when,’ or ‘while ye hear his voice.’ The Greek particle *εαν* is so rendered, 1 John iii. 2.—See *Taylor’s Key*, § 88.

8. *In the provocation, in the day of temptation.*]—The Greek words here used, *παράπληγμα* and *πειρασμος*, are probably translations of the proper names, ‘Meribah,’ Num. xx. 13, 24; and ‘Massah,’ Deut. vi. 16. Agreeably to this, the next verse begins with *ου*, ‘where,’ the adverb of place, though our translators have rendered it ‘when.’ Two copies read *ουτα*, which is unequivocally ‘where.’—See *Griesbach*.

9. *Forty years.*]—Some commentators, agreeably to Psalm xcv. 10, and also to some Greek copies, connect these words with the next verse, and read, ‘therefore I was grieved with that generation forty years,’ &c. See ver. 17.

11. *My rest.*]—This means the promised land of Canaan, where they were to enjoy rest and peace.

12. *An evil heart of unbelief.*]—Nothing is more necessary to lead us into the right path of wisdom and of virtue, than that

genuine humility, which would teach us our wants and frailties, our secret faults, and our presumptuous sins. Many are apt to suppose, if they act from what they call conviction, (without considering how partially, perversely, and erroneously, that conviction might have been formed) that they have nothing to accuse themselves of. Belief and unbelief, it is contended, are matters of reason only; and we passively embrace the one, or the other, without either merit, or demerit, as motives predominate in the mind.

In the few sciences, indeed, that admit of demonstration, (strictly speaking) this may be the case; though the result, it should be remembered, is not belief, but certainty. The evidence being of an abstract nature, and capable of being produced, under all possible circumstances, without any diminution or change, not to acquiesce must be not to understand, or to be guilty of absurdity: but, on the practical and infinitely varied subjects of morals and religion, it is widely different. There, every scoffer may fix on some ground for the display of his insolence and pride; every sceptic may find subjects for his endless doubts, or selfish neutrality; and every libertine, however careless, idle, and ignorant, in general, may advance some flimsy pretext for the indulgence of his passions, appetites, and desires.

It is of the utmost consequence, therefore, in all our inquiries into the nature and extent of duty, that we keep our minds as free as possible from the many partial biases of prejudice and passion. Otherwise we shall be in danger of overlooking, disparaging, or resisting the evidences even of divine truth, and of pursuing a systematic course of error and transgression. For this reason, we are exhorted by the holy apostle, as 'new-born babes, to desire the sincere milk of the word, that we may grow thereby.' Our blessed Lord declares that 'whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein;' and hence, also, in the words of the text, 'unbelief,' instead of being deemed harmless, or unavoidable, is justly associated with 'an evil heart.' Good dispositions, a pure mind, and an uncorrupted conscience, are absolutely necessary to the formation of a sound faith; and, where these are wanting, the practice of those virtues which are connected with it seems impossible. Even in the ordinary concerns of life, who would expect the fair investigation of truth, or the impartial administration of justice, from persons who are deeply interested, prejudiced, and enthralled? Religion is, at least, as much a matter of sentiment as reason: and unless the mind be properly prepared to admit its holy sanctions, and to obey its

sacred laws, the teacher of Christianity may labor and exhort in vain. This is beautifully illustrated, in the well-known parable of the Sower and the Seed; and by our Lord's frequent allusion to persons, who have 'ears to hear, and hear not; and eyes to see, but see not.' The words of the text may lead us also to consider the heinous sin of apostacy, or forsaking the knowledge of salvation, after we have once received it: for the warning of the apostle is not only against encouraging 'an evil heart of unbelief' generally, but particularly, 'in turning away,' or 'departing from, the living God.'—*Hewlett's Sermons*, vol. iii. p. 210—222.

13. *But exhort one another daily.*]—Carpzovius has shewn, that the Greek verb, παρακαλεῖτε, here used, implies every mode of instruction, consolation, encouragement, reprehension, and reproof.

13. *While it is called To-day.*]—Lenfant is of opinion, that this refers to the patience, which God still exercised towards a nation that was soon to be overwhelmed with his awful judgments. Others think, that the expression is an elegant and striking periphrasis, denoting the shortness of human life.

15. *While it is said, To-day if ye will hear his voice.*]—Rather, 'Seeing it is said,' and 'To-day, while,' or 'when ye hear his voice,' as ver. 7.

Bengel and Peirce are of opinion, that ver. 14 should be in a parenthesis, and that this verse should be read in connection with ver. 13.

19. *Unbelief.*]—One MS. reads, δι' ἀπειθειαν, 'because of disobedience,' as in chap. iv. 6.

CHAP. IV. VER. 1. *Entering into his rest.*]—We find here, by the apostle's reasoning, that the promise of entering into the land of Canaan is made a type, or symbol, of entering into the rest and enjoyment of heaven, through the merits and mediation of Christ. It was common to apply some portions of Holy Scripture, by way of accommodation, to illustrate other events, beside those to which they originally belonged. See note on ch. i. 5; and on Matt. ii. 18.

2. *For unto us, &c.*]—'For the glad tidings of a rest have been proclaimed to us Christians, as well as to the Hebrews of old.'—*Abp. Newcome*.

The meaning of the word 'gospel' should in this verse have been given instead of the name. The translation would then be, 'For good tidings have been proclaimed to us as well as to them; but,' &c.

2. *The word preached did not profit them.*]—The word, or good tidings, which the Israelites heard, contained not only a

promise, but also a command. It is recorded, Deut. i. 20, 'I said unto you, 'Ye are come unto the mountain of the Amorites, which the Lord our God doth give unto us. 21, Behold, the Lord thy God hath set the land before thee; go up and possess it, as the Lord God of thy fathers hath said unto thee. Fear not.' See, also, Num. xiv. 1—4.—*Dr. Macknight.*

3. *Although the works, &c.*—Rather, 'And, indeed,' or 'though, indeed, the works,' &c.—See *Rosenmüller.*

The works here alluded to are those of the creation. The apostle means to say, therefore, that the holy rest of the sabbath had been instituted from the foundation of the world, and consequently, that the Israelites had entered into that rest before the oath here recorded was uttered. This, therefore, was not the rest from which they were excluded; but that eternal rest with God in heaven, which is promised to the faithful and obedient.

6. *Entered not in because of unbelief.*—The conclusion is not here formally drawn; but we may supply it, with *Dr. Macknight*, thus: 'Seeing that they who first received, in the wilderness, the good tidings of the rest in Canaan, did not enter into the promised land on account of their unbelief, it follows, that they who receive, or have received the good tidings of the rest in the heavenly country, shall not enter into it, if they do not believe.'

6. *Because of unbelief.*—Or, 'Because of obstinacy, and disobedience.'

7. *After so long a time.*—That is, 'after the Israelites had been so long in the possession of Canaan.'

8. *For, if Jesus.*—Rather, 'for, if Joshua.' See the marginal reading. 'Jesus' is the Greek manner of expressing the name of this distinguished captain of the Jews. The apostle infers, that the rest which God promised was not confined to that of the sabbath, nor to that repose after the hardships of warfare, which the Israelites enjoyed in the land of Canaan; but that there is a third rest promised to the faithful in heaven, after this life is passed, by the preaching of the gospel.

11. *The same example of unbelief.*—This relates to the conduct of the Israelites in the wilderness. See ver. 2.

12. *The word of God.*—This may be generally taken not only for what God is pleased to reveal; but also for what he promises, threatens, and commands.

12. *Quick.*—Full of life, of spirit, and animation, 1 Peter i. 3.—*Abp. Newcome.*

12. *Powerful.*—Efficacious in converting mankind; in teach-

ing, exhorting, and comforting them when converted. See 1 Cor. xiv. 3; and 1 Thes. ii. 13.—*Abp. Newcome.*

12. *Sharper than any two-edged sword.*]—The reason follows: it separates, as it were, the soul and spirit of man; influencing his passions by the most affecting motives, and convincing his reason by the most powerful arguments: so that it pervades the inmost recesses of the human mind, as a sword divides the joints and the marrow.—*Id.*

In illustration of this expression, Peirce cites the following verse of Phocylides: *Ὅπλον τοι λόγος ἀνδρὶ τομωτερον ἐστὶ σιδηρῶς.* ‘Reason is a weapon that penetrates deeper into a man than a sword.’ See this, and other quotations, in Wetstein. So, also, Ephes. vi. 17, we have ‘the sword of the spirit,’ used to denote the doctrine of the gospel; called ‘a sword,’ because it is of great use to repel the attacks of our spiritual enemies; and ‘the sword of the Spirit,’ because it was dictated by the Spirit of God. Rev. i. 16, the word of God is represented as a ‘sharp two-edged sword,’ which ‘went out of the mouth of Christ.’ Isa. xi. 4, it is said of Christ, ‘He shall smite the earth with the rod of his mouth.’ The Septuagint has *τῷ λόγῳ τοῦ σώματος*, ‘with the word of his mouth.’

13. *With whom we have to do.*]—Or, ‘of whom we are now speaking.’

14. *Seeing then, &c.*]—After a long digression, the apostle returns to the high-priest, mentioned ch. iii. 1, and shews his infinite superiority over the high-priest of the Jews.

15. *Our infirmities.*]—The Greek word *ασθενειαις* may include also ‘our frailties, our sufferings, and calamities.’

16. *Boldly.*]—Rather, ‘with humble confidence;’ or the Greek expression, *Μετὰ παρρησίας*, may mean ‘openly, freely, and publicly,’ without shame, and without any attempt to conceal our faith in Jesus.

CHAP. V. VER. 1. *For every, &c.*]—Rather, ‘Now, every,’ &c.

5. *So also Christ, &c.*]—‘So also Christ did not glorify himself, by making himself an high-priest; but He glorified him with that office, who, after his ascension into heaven, said to him, ‘Thou art my Son, to-day I have demonstrated thee to be my Son by raising thee from the dead.’—*Dr. Macknight.*

God, says Abp. Newcome, may be supposed to use this form of address to Christ risen from the dead: soon after which event Christ presented himself, as high-priest, in the true Holy of Holies.

6. *After the order of Melchisedec.*]—Melchisedec having neither predecessor, nor successor in his office, his priesthood

could not be called 'an order,' if by that word is understood a succession of persons executing that priesthood. Wherefore *κατα ταξιν* must mean, 'after the similitude of Melchisedec,' as it is expressed ch. vii. 15. Besides, in the Syriac version, *κατα ταξιν* in this verse, is rendered 'secundum similitudinem,' 'after the likeness.' See note on Gen. xiv. 18. The words of God's oath recorded, Ps. cx. 4, are very properly advanced by the apostle as a proof of the Messiah's priesthood, because the Jews in general acknowledged that David wrote the cxth. psalm by inspiration concerning Christ.—*Dr. Macknight.*

See, also, *Rosenmüller*, who refers to a similar expression in Greek, 2 Macc. ix. 18.

7. *Who, &c.*—The antecedent to this relative pronoun is not Melchisedec, but Christ, our great high-priest, mentioned ver. 5, 6; and the whole verse refers to that scene of agony, which passed in the garden of Gethsemane, including also his exclamation on the cross, 'My God, my God,' &c. See Matt. xxvi. 36—44; and Luke xxii. 44.

7. *In that he feared.*—*Απο της ευλαβειας*, 'In consequence of his pious reverence and submission.'

11. *Hard to be uttered.*—Rather, 'difficult to explain.' The expression 'dull of hearing,' implies not only backwardness to learn, but obstinacy and stupidity.

14. *By reason of use, &c.*—That is, 'from practice and experience have their faculties exercised,' &c. Or *τα αισθητηρια* may here mean, 'the different organs of sense.'

CHAP. VI. VER. 1. *Perfection.*—He means, not leaving the principles of christianity, so as to lay them aside and forget them; but to leave them behind, by going beyond them, and advancing farther in the knowledge of christianity: for the apostle supposes every Christian to have been long since sufficiently instructed in these principles, so as not to stand in need of having them perpetually repeated.—*Dr. Clarke.*

Having spoken of babes, or such as have need of milk, ch. v. 12, he now proceeds to such things as become persons of mature age; and this is what is here meant by *τελειότης*, 'perfection.'

1. *Dead works.*—The ritual observances of the law might be so called, because they were now abolished; or else the apostle means such actions as lead to death; i. e. misery, degradation, and ruin. See the note, so often referred to, on Prov. xv. 10.

2. *Of the doctrine of baptisms.*—In the Levitical ritual, many baptisms, or immersions of the body in water, were enjoined, as typical of that purity of mind, which is necessary to the

worshipping of God acceptably. The same doctrine being emblematically inculcated by Christian baptism, the baptisms enjoined in the law may justly be reckoned Christian 'principles,' or 'elements.' See ch. x. 22. Besides, the baptism which the Spirit foretold, Joel ii. 28, was a Christian principle.

2. *And of laying on of hands.*]—Peirce is of opinion, that this refers to the putting of the officer's hands on the head of the sin-offerings, in token that he laid his sin on the animal which was to be sacrificed, and that he expected to be pardoned through the atonement made by that sacrifice.

Dr. Macknight, also, thinks that the person who brought a sacrifice to the altar, by laying his hands on its head, confessed himself a sinner; who, for his transgressions, deserved to be put to death, like the animal that was to be sacrificed: but who hoped to be pardoned through the atonement made by that offering. Wherefore the laying on of hands on the head of the sin-offering, was the same with the confession of sins, practised by penitents under the Gospel dispensation, as necessary to the obtaining of pardon.

Others are of opinion, that the established mode of ordaining ministers, or the external form, by which the gift of the Holy Spirit was conferred by the apostles, is here meant.

4. *And have tasted of the heavenly gift.*]—Our Lord called himself, (John vi. 51.) 'The living bread which came down from heaven,' not on account of his doctrine only, but on account of all the other blessings which he dispensed to men. Hence, Peter speaks of 'tasting that the Lord is gracious,' 1 Pet. ii. 3. Wherefore, the heavenly gift, as distinguished from the other spiritual blessings here mentioned, may be an exemption from the yoke and burden of Jewish laws.

Rosenmüller thinks that the benefit of true religion is meant by this expression.

By 'tasting the heavenly gift,' Bengel understands men's partaking of the Lord's supper.—See *Dr. Macknight*.

5. *And have tasted—the powers of the world to come.*]—The apostle means, perhaps, those who had a foretaste of the blessings of immortality, from the gifts of the Holy Spirit, the peace of godliness, and the power of working miracles.

6. *Seeing they crucify to themselves.*]—Apostates are said to crucify to their own mind the Son of God a second time, and to expose him to infamy; because, by speaking of him as an impostor, and inwardly approving of the punishment which was inflicted on him, they shew that they would have joined his persecutors in putting him to death, if they had had an opportunity of doing it.—*Dr. Macknight*.

The Greek verb, *ανασταυρω*, may signify simply 'to crucify,' without the addition of 'afresh,' as Bos, Alberti, Raphelius, and Rosenmüller have shewn. The meaning will then be, that these apostates crucify him, in a figurative sense, as much as his persecutors did in reality.

Instead of 'to themselves,' in this verse, we may render *εαυτοις*, 'for themselves;' meaning for the purpose of following their own inclinations, and of gratifying their own passions. To sacrifice religion to self, in a worldly sense, is too common a practice, and will always furnish a ground of complaint to Christians of every age and country.

7.]—Dr. Macknight in his Commentary supplies the apparent want of connection in this verse as follows: 'In giving up such wilful sinners as incorrigible, we act as men do in cultivating their fields. For the land which drinketh in the rain, which often falleth upon it, and produceth fruits fit for the use of them by whom it is cultivated, continueth to be cultivated, and receiveth a blessing from God.'—See, also, *Dr. Doddridge*.

In this verse, we may suppose, the good Christian is characterised, who is constant in the faith, and fruitful in every good word and work; and that the apostate, or one whose practice is entirely at variance with his profession, is described in the next.

7. *Herbs.*]—The Greek word, *βοτανη*, is of very general signification, meaning plants, herbs, corn, and other vegetable substances, which the earth produces.

8. *Is nigh unto cursing.*]—As in the blessing mentioned, ver. 7, there is an allusion to the primitive blessing, by which the earth was rendered fruitful; (Gen. i. 11.) so in the curse here mentioned, there is an allusion to the curse pronounced on the earth after the fall, Gen. iii. 17.—*Dr. Macknight*.

8. *Whose end is, to be burned.*]—A principal part of the eastern agriculture consists in leading rills of water from ponds, fountains, and brooks, to render the fields fruitful. When this is neglected, the land is scorched by the heat and drought of the climate, and so being burnt up is altogether sterile. The apostle's meaning is, that as land which is unfruitful under every method of culture, will at length be deserted by the husbandman and burnt up with drought; so those who apostatise from the Gospel, after having believed it to be from God, on the evidence mentioned, ver. 4, will be justly given up by God and man as incorrigible.—*Id.*

Perhaps here is an allusion to the practice of ancient and

modern agriculturists, who burn fields that are thus incumbered, in order to improve them.

‘*Sæpe etiam steriles incendere profuit agros.*’

‘It is often of service, also, to burn barren lands.’

Virg. Georg. lib. i. 84.

9. *Things that accompany salvation.*]—Things that are connected with salvation; or that have salvation for their final object and reward.

12. *Slothful.*]—The Greek adjective *νωθροί*, here means those who are slow to believe; who do not readily cherish the hopes, and accept the promises of religion; but are persons ‘of a doubtful mind.’ (Luke xii. 29.)

12. *Inherit the promises.*]—Rather, ‘who are heirs of the promises;’ or ‘who will inherit the promises,’ on condition of faith, repentance, and obedience.—See *Rosenmüller*.

15. *He obtained the promise.*]—Meaning the promise of a son, contrary to all natural expectation and belief.

16. *An oath for confirmation.*]—This observation teaches us, that both promissory oaths, concerning things lawful and in our power, and oaths for the confirmation of things doubtful, when required by proper authority, and taken religiously, are allowable under the Gospel.—*Dr. Macknight*.

16. *Strife.*]—Rather, ‘contradiction,’ or ‘opposition.’

18. *Two immutable things.*]—Meaning, the promise and the oath of God.

18. *For refuge.*]—That is, from the curse of the law, as the manslayer used to do from the avenger; for there seems here to be an allusion to the cities of refuge, Numb. xxxv. 11.

19. *Which entereth into that within the veil.*]—The apostle means, that the hope of the Gospel extended far beyond the Jewish sanctuary, and reached even to the blessedness of immortal life in heaven, the true Holy of Holies.

20. *The forerunner.*]—Jesus is called our ‘forerunner,’ first, because he is gone before us into heaven, to open it to us by the sacrifice of himself, and to plant our hope of eternal life there, ‘as an anchor of the soul.’ Secondly, because having opened heaven, he remains there as the High-priest of that holy place, to introduce all believers into the presence of God. This shews in what sense Jesus is ‘an high-priest for ever.’ He is so, not by offering sacrifice for ever in behalf of his people, but by interceding for them always, Rom. viii. 34, and by introducing them into the presence of God by the merit of the one

sacrifice of himself, which he offered without spot to God in heaven.—*Dr. Macknight.*

20. *After the order.*]—Rather, ‘in the manner of Melchisedec;’ that is, for ever. See note on ch. v. 6.

CHAP. VII. VER. 1. *For this Melchisedec.*]—Rather, ‘now this Melchisedec.’ The apostle here resumes the subject from ch. v. 10; so that the last chapter, and the four concluding verses of the preceding, may be considered as a digression. The mention of Melchisedec naturally led the writer back to his principal subject.

2. *A tenth part of all.*]—That is, a tenth part of what he had taken, or recovered from Chedorlaomer and the other kings. See ver. 4; and compare Gen. xiv. 9—20.

2. *King of Salem.*]—According to Josephus, (*Antiq.* lib. i. c. xi.) Salem, the city of Melchisedec, was Jerusalem; but, according to St. Jerome, who says he received his information from some learned Jews, it was the town which is mentioned, Gen. xxxiii. 18, as a city of Shechem, and which is spoken of, John iii. 23, as near Ænon, where John baptized. This city being in Abraham’s way, as he returned from Damascus to Sodom, after the slaughter of the kings, many are of St. Jerome’s opinion, that the northern Salem, or Shalem, was Melchisedec’s city, rather than Jerusalem, which was situated farther to the south.—*Dr. Macknight.*

Probably the district of country, which anciently belonged to the Jebusites, is meant by ‘Salem.’

3. *Without father, without mother.*]—The meaning is, that their names are not recorded; and therefore it is not known who they were. So the Syriac version expresses it. ‘To be the son of no father,’ is a common expression, among the ancients, to denote a person of obscure origin, and is applicable to a slave. In the English law, also, a *bastard* is termed *nullius filius*. See note on Gal. iv. 6.

Horace has,

‘Ante potestatem Tullî, atque ignobile regnum,
Multos sæpe viros, nullis majoribus ortos,
Et vixisse probos,’ &c. *Sat. I. vi. 9.*

‘Before the tyranny of Tullius, and his ignoble reign, there were often many men, descended from no ancestors, who led honest lives, &c.’

3. *Without descent.*]—The intention of the writer is to shew, that he was not at all related to Abraham, nor to any of the priests who descended from Aaron; or else to inform us, that his origin and descent were not known.

3. *Having neither beginning of days, nor end of life.*—The time of the priests' ministration was called 'their days,' Luke i. 23. The service of the sons of Kohath, and among the rest, the service of the priests, who were all Kohath's sons, was appointed, Numb. iv. 2, 3, to begin when they were thirty years old, and to end when they arrived at the age of fifty. Wherefore, when it is said of Melchisedec, that he had neither beginning of days, nor end of life, the meaning is, that neither the beginning of his days, nor the end of his life, as a priest, was limited by any law of God, as the days of the service of the Levitical priests were. For, in any other sense, it is not true, that Melchisedec had 'neither beginning of days, nor end of life.' By thus continuing a priest all his life, Melchisedec greatly excelled the Levitical priests, and was qualified to represent the Son of God, the happy effect of whose ministration, as a priest, is not confined to any one age of the world, but reaches backward to the beginning, and extends forward to the end of time.—*Dr. Macknight.*

3. *Like unto the Son of God.*—Because he was not a priest belonging to any particular order, or succession, like Aaion and his descendants; but the first and last of his kind.—See *Carpzovius.*

7. *The less is blessed of the better.*—The blessing here spoken of, is not the simple wishing of good to others, which may be done by inferiors to superiors; but it is the action of a person, authorised to declare God's intention to bestow good things on another. In this manner, Isaac and Jacob blessed their children under a prophetic impulse. In this manner, the priests under the law blessed the people. In this manner, likewise, Melchisedec, the priest of the Most High God, blessed Abraham.—*Dr. Macknight.*

8. *And here men, &c.*—'Besides, under the law, men who at a certain age cease to be priests, as if they were dead, take tithes. But under the patriarchal dispensation, one took tithes, of whom it is testified by God, that he lived a priest all his life.'—*Id.*

9, 10. *Levi also, who receiveth tithes, paid tithes in Abraham, &c.*—The apostle's argument is this; 'They who receive tithes of others are certainly superior to the persons of whom they receive them; but Melchisedec received tithes of Abraham, and of Levi, in Abraham's loins: therefore he is superior to them, and of a more excellent order than they.' This is the great truth which the author has been endeavouring to prove.

11. *If therefore perfection.*—Perfection, applied to priests

and sacrifices, denotes the highest degree of those blessings, which men seek by the interposition of priests, and the means of sacrifices; namely, the pardon of sin and the favor of God. See ch. viii. 7.—*Dr. Macknight.*

11. *For under it.*—Rather, ‘because on account of it.’

Dr. Macknight's commentary on this verse is, ‘Moreover, to shew you the inferiority of the Levitical priesthood to the priesthood of Christ, I ask, if the pardon of sin were really to be obtained through the ministrations of the Levitical priesthood, because on account of establishing that priesthood the Israelites received the law, what further need was there, that a different priest should arise, according to the order of Melchisedec, and not according to the order of Aaron? Is not the prediction of the raising up of a priest of a different order from that of Aaron, a declaration of the inefficacy of the Levitical priesthood, and of God's intention to change it?’

16. *A carnal commandment.*—The commandment of the law appointing the sons of Aaron to begin their ministrations at thirty years old, and to leave them off at fifty, is called a ‘carnal commandment,’ because it regarded the bodily strength of the priests, as the only personal qualification necessary to their ministry. The truth is, the services of the tabernacle were so laborious, that none but persons in the vigor of life were capable of performing them.—*Dr. Macknight.*

The word ‘carnal’ may here mean ‘secular,’ having no other view than the interests of this world. See ch. ix. 15. Besides, that which is subject to decay and perish, like flesh, is sometimes, by way of metaphor, called ‘carnal.’

16. *After the power of an endless life.*—That is, ‘for ever;’ or ‘to all eternity.’ See the next verse. The original might have been rendered, ‘According to the power,’ (which he enjoys) ‘of indissoluble life.’

17. *For he testifieth.*—That is, ‘David testifieth.’ See the parallel text.

19. *But the bringing in of a better hope did.*—Rather, ‘But there was the introduction of a better hope.’

20. *Not without an oath.*—The apostle's reasoning here is founded on this, that God never interposed his oath, except to shew the certainty and immutability of the thing sworn. Thus he swore to Abraham, Gen. xxii. 16—18, that ‘in his seed all the nations of the earth should be blessed;’ and to the rebellious Israelites, ‘that they should not enter into his rest,’ Numb. xiv. 22, 23; and to Moses, ‘that he should not go into Canaan,’ Numb. xx. 12; and to David, ‘that his seed should endure for ever, and his throne unto all generations,’ Ps.

lxxxix. 3, 4. Wherefore, since Christ was made a priest, not without an oath that he should be 'a priest, for ever after the order of Melchisedec,' that circumstance shewed God's immutable resolution never to change, or abolish his priesthood; nor to change, or abolish the covenant, which was established on his priesthood. Whereas, the Levitical priesthood, and the law of Moses, being established without an oath, were by this circumstance declared to be changeable at God's pleasure.—*Dr. Macknight.*

22.]—*Testament.*]—Rather, 'covenant.'

23. *They were not suffered to continue by reason of death.*]—That is, death prevented them from continuing to exercise the sacred functions of priests. Another circumstance is here stated to prove the superior excellence of Christ's priesthood.

26. *Separate from sinners.*]—This expression is thought to contain an allusion to the separation of the high-priest, before he made the annual atonement, Levit. xvi. 17. Jesus, our high-priest, had no need of any particular separation, before he offered the sacrifice of himself; for he was always separated from sinners in character and behaviour.—*Dr. Macknight.*

Or it may mean, that, when on earth, Christ was entirely free from sin; therefore distinct in that respect from men; and that, in his present exalted state of glory, he is separated from sinners at an infinite distance.

28. *The word of the oath.*]—This relates to the declaration respecting the Messiah, Ps. cx. 4. 'The Lord hath sworn, and will not repent: Thou art a priest for ever, after the order of Melchisedek.'

CHAP. VIII. VER. 1. *This is the sum.*]—Or, 'this is the principal point.'—See *Parkhurst*, on κεφαλαιον.

2. *The true tabernacle.*]—Meaning the heaven of heavens, or the glorious habitation of God, in contradistinction to the Mosaic tabernacle, which was only its type, or shadow.

3. *This man.*]—Rather, 'this high-priest, and the offering which he has to present, is the precious sacrifice of himself once made and accepted, as a satisfaction for the sins of the whole world.' In consequence of Christ's presenting himself before the throne of God in his crucified body, and being a real sacrifice for us, we are said, ch. x. 10, to be 'sanctified through the offering of the body of Jesus Christ once for all.' Compare ch. ix. 24, 25.

As the word 'man' is supplied in this verse, it should have been printed in italics.

4. *He should not be a priest.*]—Because he was of the tribe of Judah. The office of high-priest was, by the Mosaic law,

confined to the family of Aaron; and the inferior officers of the tabernacle were appointed from the tribe of Levi. See Exod. xxviii. 1; Numb. iii. 10; and iv. 2, 3.

4. *Gifts.*]—These comprehended propitiatory sacrifices, as well as free-will offerings. Compare ch. xi. 4.

6. *But now hath he, &c.*]—Rather, ‘moreover he,’ meaning Jesus, ‘hath now obtained,’ &c.

6. *Better promises.*]—Because obedience to the Mosaic law promised only temporal blessings; but the Gospel covenant ensures to the faithful and obedient eternal life.

7. *For if, &c.*]—Rather, ‘Now, if,’ &c. Though the covenant entered into on mount Sinai was well calculated to preserve the Jews from idolatry, and to give them the knowledge of their duty, it was faulty, or imperfect, in the following respects: 1. ‘The rites of worship which it enjoined, ‘sanctified only to the purifying of the flesh;’ and could not reach the conscience of the worshippers, ch. ix. 9, 13. 2. They could not be legally performed any where except in the tabernacle, or in the temple; consequently, they never could be intended to form the religion of all mankind. 3. This covenant had no real sacrifice for sin; consequently, it granted no pardon to sinners. 4. Its promises were all of a temporal kind. (See note on Exod. xx. 17.) 5. It required strict and perfect obedience, which, in our present state, no one can give; and threatened death for every offence.—See *Dr. Macknight*, and *Rosenmüller*.

8. *For, finding fault with them, he saith, &c.*]—Rather, ‘For, finding fault with that covenant, he saith to them,’ meaning the Israelites, who were under this first covenant, ‘Behold,’ &c.

CHAP. IX. VER. 1. *The first covenant, &c.*]—Many copies read ‘the first tabernacle,’ which seems to be right. See *Wetstein*, and *Griesbach*; and compare ver. 2, 6, 8, and 18; in which last verse, the word to be supplied, as *Wetstein* thinks, should be ‘tabernacle,’ instead of ‘testament,’ or ‘covenant.’ The object of the apostle in this chapter is to give the reader a distinct view of the typical nature of the Mosaic dispensation, and to shew how many of its ordinances were accomplished in the sacrifice and atonement made by Christ.

The apostle institutes a comparison between the office of Aaron, and the mediatorial character of Christ, in order to remove the prejudices of those, whose eyes were still dazzled with the pomp and splendor of the temple-service.

5. *Shadowing the mercy-seat.*]—The wings of the cherubim were expanded over the covering of the ark, in the same manner as the wings of birds are, when in the act of incubation, or when they shelter their young ones. Hence, the figurative ex-

pression of being 'under, or in the shadow of thy wings,' to denote the enjoyment of the divine mercy and protection. See Ps. xvii. 8. lvii. 1.

6. *Accomplishing the service of God.*—This service consisted in the burning of incense at the morning and evening sacrifice, in dressing the lamps, in removing the old and replacing the new shew-bread, which was a continued offering of the fruits of the earth to God for the whole congregation. Lastly, as the principal part of the service of this tabernacle, the priests brought into it the blood of the sin-offerings, and sprinkled it before the veil, Levit. iv. 6. At all other times, they entered into it without blood. For the blood of the burnt-offerings was sprinkled about the altar, Levit. i. 11.—*Dr. Macknight.*

7. *Once every year.*—From Levit. xvi, it appears that the high-priest entered several times into the most holy place on the day of atonement. Wherefore, *απαξ*, here rendered 'once,' must be understood to signify 'one day,' rather than 'one time.'—*Id.*

7. *The errors of the people.*—Rather, 'sins of ignorance.' The sacrifices offered by the high-priest on the day of expiation, for the whole nation, were to make atonement for the sins, which they had ignorantly committed during the preceding year, and to open the tabernacles to their acts of worship during the succeeding year. And to shew this, the high-priest carried the blood of these sacrifices into the inner tabernacle, and sprinkled it before the symbol of the divine presence. Levit. iv. 6.—*Id.*

8. *The Holy Ghost this signifying.*—Or, 'By which circumstance, the Holy Ghost teaches us, that,' &c.

9. *Which was a figure for the time then present, &c.*—This may be rendered very differently, thus; 'Which' [tabernacle] 'is a type, or symbol, even to this present time, when both gifts and sacrifices are offered, which cannot make him perfect,' &c.

9. *As pertaining to the conscience.*—Such gifts and sacrifices washing away external impurities, but not expiating moral turpitude.

10. *Which stood only in meats, &c.*—Rather, 'Which' [gifts and sacrifices] 'were appointed in addition to meats and drinks,' &c. The participle *ἐπιτεθειμένα*, at the end of this verse, must refer to *δωρεά*, as Rosenmüller observes, and the preposition *ἐπι* may be rendered here by 'beside,' or, 'in addition to.'

10. *Carnal ordinances.*—Such ordinances as related chiefly to external purity, and were connected with objects of political economy.

10. *Until the time of reformation.*—Meaning 'the time of

the Christian covenant,' when men were to be taught the right way.—*Abp. Newcome.*

11. *By a greater and more perfect tabernacle, &c.*—Rather, 'through a greater,' &c. The apostle continues the similitude which he had begun. The high-priest entered through the second tabernacle into the holy of holies; so also Jesus Christ, after his death and resurrection, ascended into heaven, (which is here represented as passing through a greater and more perfect tabernacle), and sat down at the right hand of God. See ver. 24.

12. *Calves.*—They were so called till they were two years old. Compare Micah vi. 6.

13. *Bulls.*—'Bull-calves' are meant. See ver. 12.

14. *Eternal Spirit.*—Many MSS. instead of 'eternal,' read 'Holy Spirit.' So, also, the Latin Vulgate. The divine nature of Christ, or the eternity of his existence, seems to be intended by the present reading.

14. *Dead works.*—Sins; actions that lead to misery and death. See note on Prov. xv. 10.

15. *The new testament.*—The word *διαθήκη*, here translated 'testament,' answers to the Hebrew word 'Berith,' which all the translators of the Jewish Scriptures have understood to signify 'a covenant.' The same signification our translators have affixed to the word *διαθήκη*, as often as it occurs in the writings of the evangelists and apostles; except in the history of the institution of the last supper; (Matt. xxvi. 28; Mark xiv. 24; Luke xxii. 20.) in 2 Cor. iii. 6; in ch. vii. 22, of this epistle; and in the passage under consideration. In all which places, copying the Vulgate version, they have rendered *διαθήκη* by the word 'testament.'

Beza, following the Syriac version, translates *διαθήκη* every where by the words *fœdus*, and *pactum*, except in the 16, 17, and 20th verses of this chapter, where likewise, following the Syriac version, he has 'testamentum.' Now, if *καινη διαθήκη*, 'the new testament,' in the passages above mentioned, means the Gospel covenant, as all interpreters acknowledge, *παλαια διαθήκη*, 'the old testament,' 2 Cor. iii. 14; and *πρωτη διαθήκη*, 'the first testament,' verse 18, must certainly be the Sinaitic covenant, or law of Moses, as is evident also from verse 20. On this supposition, it may be asked,

1. In what sense the Sinaitic covenant, or law of Moses, which required perfect obedience to all its precepts under the penalty of death, and allowed no mercy to any sinner, however penitent, can be called 'a testament,' which is a deed conferring something valuable on a person, who may accept, or re-

fuse it, as he thinks fit. Besides, the transaction at Sinai, in which God promised to continue the Israelites in Canaan, on condition they refrained from the wicked practices of the Canaanites, and observed his statutes, (Levit. xviii. 1—5, 26—30.) can in no sense be called ‘a testament.’

2. If the law of Moses is ‘a testament,’ and if, to render that testament valid, the death of the testator is necessary, as the English translators have taught us, ver. 16, it may be asked, Who was it that made the testament of the law? Was it God, or Moses? And did either of them die to render it valid?

3. Even the Gospel covenant is improperly called ‘a testament;’ because, notwithstanding all its blessings were procured by the death of Christ, and are most freely bestowed, it lost not any validity, which, as a testament, it is thought to have received by the death of Christ, when he revived again on the third day.

4. The things affirmed in the common translation of this verse, concerning the new testament, namely, that it hath a mediator; that that mediator is the testator himself; that there were transgressions of a former testament, for the redemption of which the mediator of the new testament died; and ver. 19, that the first testament was made by sprinkling the people, in whose favor it was made, with blood, are all things quite foreign to a testament. For was it ever known in the practice of any nation, that a testament needed a mediator? Or that the testator was the mediator of his own testament? Or that it was necessary, that the testator of a new testament should die, to redeem the transgressions of a former testament? Or that any testament was ever made by sprinkling the legatees with blood? These things, however, were usual in covenants. They had mediators, who assisted at the making of them, and were sureties for the performance of them: they were commonly ratified by sacrifices, the blood of which was sprinkled on the parties: besides, if any former covenant was infringed by the parties, satisfaction was given at the making of a second covenant.

5. By calling Christ ‘the mediator of the new testament,’ our thoughts are turned away entirely from the view which the Scriptures give us of his death, as a sacrifice for sin: whereas, if he is called ‘the mediator of the new covenant,’ which is the true translation of *διαθήκης καινῆς μεσίτης*, that appellation directly suggests to us, that the new covenant was procured and ratified by his death, as a sacrifice for sin. Accordingly, Jesus, on account of his being made a priest by the oath of God,

is said (ch. viii. 6.) to be 'the priest, or mediator of a better covenant,' than that of which the Levitical priests were the mediators. In classical Greek, διαθήκη commonly signifies a testament; yet since the Septuagint has uniformly translated the Hebrew word 'Berith,' which properly signifies 'a covenant,' by the word διαθήκη, in writing Greek, the Jews naturally used διαθήκη, for συνθήκη, as our translators have acknowledged by their version of Heb. x. 16. To conclude, seeing, in the verses under consideration, that διαθήκη may be translated 'a covenant,' and seeing, when so translated, that these verses make better sense, and agree better with the scope of the apostle's reasoning, than if it were translated 'a testament,' we can be at no loss to know which translation of διαθήκη in these verses ought to be preferred. Nevertheless, the absurdity of a phraseology to which readers have been long accustomed, without attending distinctly to its meaning, does not soon appear.—*Dr. Macknight.* See, also, *Dr. Sykes, Waterland, Whitby, and Rosenmüller*; and *Parkhurst's* full and satisfactory exposition of the word Διαθήκη.

17.]—'This verse,' says Abp. Newcome, 'has the appearance of an interpolation by one who supposed that διαθήκη signified 'a testament,' or 'will.'

18. *The first testament.*]—Rather, 'The first covenant.'

18. *Dedicated.*]—'Sanctioned;' or 'ratified.' Such is the interpretation of Chrysostom.

22. *Almost all things.*]—Some things were purified by water, and some by fire; the limitation, therefore, expressed by 'almost,' was proper. See Numb. xix. 17—21; xxxi. 22, 23.

22. *Without shedding of blood, &c.*]—The word 'almost' is to be supplied, or understood, here also; for in the case of the poor, there was remission granted, or promised, we read, on the offering of fine flour. See Levit. v. 11, 13.

23. *It was therefore necessary that the patterns, &c.*]—Seeing God would not admit sinners into heaven without shedding the blood of his Son, to make the Israelites sensible of this, it was necessary that the tabernacle, with its holy things, the representations of the holy places in the heavens, (see ch. ix. 1.) should be annually cleansed; that is, opened to the priests and people, by the sacrifices of bulls and goats, as types of the sacrifice of Christ: but the heavenly, holy places themselves by a sacrifice more effectual than these.—*Dr. Macknight.*

By 'patterns,' are meant 'typical representations;' or 'emblematical signs.'

23. *Should be purified.*]—The apostle speaks of the annual cleansing of the tabernacles, which was performed in the fol-

lowing manner: The high-priest carried the blood of the appointed sacrifice into the inner tabernacle, where he sprinkled it on the mercy-seat seven times, and seven times before the mercy-seat on the floor. This is termed, Levit. xvi. 16, 'making atonement for the holy place, because of the uncleanness of the children of Israel.' By the same rites, the tabernacle of the congregation was cleansed, and the altar, ver. 16, 18. But the tabernacles and altar being incapable of moral pollution, their uncleanness must have been of a ceremonial kind, contracted, as it is expressed, ver. 16, 'by their remaining among the people, in the midst of their uncleanness;' that is, contracted by the worship performed in them by the priests, during the preceding year. Wherefore, the cleansing and reconciling of these things imported their being fitted anew for the worship of God, and, in particular, that the tabernacles were opened to the prayers, and other acts of religious worship, to be performed by the priests and people, during the course of the succeeding year. In these cleansings, thus understood, there was the greatest propriety: for, agreeably to God's general design in giving the law, by purifying with blood these copies of the holy places in heaven, men were taught that heaven itself is opened to them through the blood of Christ; that, on account of the shedding of his blood, God has from the beginning accepted, and will to the end of the world accept, the worship which pious men any where on earth offer to him; and that he will receive them into heaven after the general judgment. See *Dr. Macknight*, and *Rosenmüller*.

23. *But the heavenly things themselves, &c.*]—The one sacrifice of Christ, by which heaven is opened, being here meant, to give dignity to that sacrifice, the plural is used instead of the singular; for the apostle has every where taught, that Christ offered but one sacrifice, ch. x. 12.—*Dr. Macknight*.

24. *The figures.*]—The original is *αντιτυπα*, 'antitypes.'

25. *Nor yet that he should offer himself often.*]—'Nor yet was it necessary that he should offer himself often,' &c. The construction depends upon the beginning of ver. 23, with which this is connected.

26. *Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.*]—By 'the end of the world,' is meant the end of the Mosaic dispensation. See note on 1 Cor. x. 11.

'The death of Jesus Christ,' says Dr. Paley, 'is spoken of, in reference to human salvation, in terms, and in a manner, in which the death of no person whatever is spoken of besides. Others have died martyrs, as well as our Lord: others have

suffered in a righteous cause, as well as he; but that is said of him, and of his death and sufferings, which is not said of any one else; an efficacy and a concern are ascribed to them, in the business of human salvation, which are not ascribed to any other.

‘What may be called the first Gospel declaration upon this subject, is the exclamation of John the Baptist, when he saw Jesus coming unto him. ‘Behold the Lamb of God, which taketh away the sins of the world.’ (John i. 29.) When John called our Lord ‘the Lamb of God,’ he spoke with relation to his being sacrificed, and to the effect of that sacrifice upon the pardon of human sin: and this was said of him, even before he entered upon his office. If any doubt could be made of the meaning of the Baptist’s expression, it is settled by other places, in which the like allusion is specifically applied to his death, considered as a sacrifice. In the Acts of the Apostles, ch. viii. 32, the words of Isaiah are, by Philip the evangelist, distinctly applied to our Lord, and to our Lord’s death. This is applied to Christ most distinctly; for the pious eunuch, who was reading the passage in his chariot, was at a loss to know to whom it should be applied. ‘I pray thee,’ saith he to Philip, (ver. 34.) ‘of whom speaketh the prophet this? of himself, or of some other man?’ And Philip taught him that it was spoken of Christ. There is a strong and very apposite text of St. Peter’s, in which the application of the term ‘Lamb’ to our Lord, and the sense, in which it is applied, can admit of no question at all. It is 1 Peter i. 18, 19. ‘Forasmuch as ye know, that ye were not redeemed with corruptible things,—but with the precious blood of Christ, as of a LAMB without blemish and without spot.’ These passages shew, that the prophet Isaiah, six hundred years before his birth; St. John the Baptist, upon the commencement of his ministry; St. Peter, his friend, companion, and apostle, after the transaction was over, speak of Christ’s death, under the figure of a lamb being sacrificed: that is, in having the effect of a sacrifice, the effect in kind, though infinitely higher in degree, upon the pardon of sins, and the procurement of salvation; and that this is spoken of the death of no other person whatever. Other plain and distinct passages, declaring the efficacy of Christ’s death, are Heb. x. 12; Rom. v. 8—10.

‘In these, and many more passages, that lie spread in different parts of the New Testament, it appears to be asserted, that the death of Christ had an efficacy in the procurement of human salvation. Now these expressions mean something sub-

stantial: they are used concerning no other person, nor the death of any other person whatever. Therefore Christ's death was something more than a confirmation of his preaching; something more than a pattern of a holy, and patient, and perhaps voluntary martyrdom; something more than necessarily antecedent to his resurrection, by which he gave a grand and clear proof of human resurrection. Christ's death was all these, but it was something more; because none of these ends, nor all of them, satisfy the declarations of Scripture; or come up to the assertions and declaration which are delivered concerning it.'

'Now allowing the subject to stop here: allowing that we know nothing, nor can know any thing concerning it, but what is written; and that nothing more is written, than that the death of Christ had a real and essential effect upon human salvation, we have certainly before us a doctrine of a very peculiar kind, in some measure hidden in the counsels of the divine nature, but still so far revealed to us, as to excite two great religious sentiments,—admiration, and gratitude.'

'That a person different from all other men; nay, superior, for so he is distinctly described to be, to all created beings, whether men, or angels, (ch. i. 4—6.) united with the Deity as no other person is united;—that such a person should come down from heaven, and suffer upon earth the pains of an excruciating death, and that these his submissions and sufferings should avail and produce a great effect in the procurement of the future salvation of mankind, cannot but excite wonder. But it is by no means improbable on that account; on the contrary, it might be reasonably supposed beforehand, that if any thing was disclosed to us touching a future life, and touching the dispensations of God to men, it would be something of a nature to excite admiration. In the world in which we live, we may be said to have some knowledge of its laws, constitution, and nature: we have long experienced them. But of the world and the life to which we are destined, and of the beings among whom we may be brought, the case is altogether different. Here is no experience to explain things: no use, or familiarity, to take off surprise, to reconcile us to difficulties, and to assist our apprehension. In the new order of things, every thing will be suitable to the beings, who are to occupy the future world: but that suitableness cannot be possibly perceived by us, until we are acquainted with that order and with those beings: so that it arises, as it were, from the necessity of things, that what is told us by a divine messenger of heavenly

affairs, of affairs purely spiritual, that is, relating purely to another world, must be so comprehended by us, as to excite admiration.'

'But, secondly; partially as we may comprehend this subject, in common with all subjects, which relate strictly and solely to the nature of our future life, we may comprehend it quite sufficiently for one purpose: and that is gratitude. It was only for a moral purpose that the thing was revealed at all: and that purpose is a sense of gratitude and obligation. This was the use which the apostles of our Lord, who knew the most, made of their knowledge. This was the turn they gave to their meditations upon the subject; the impression it left upon their hearts. That a great and happy Being should voluntarily enter into the world in a mean and low condition, and humble himself to death upon the cross; that is, to be executed as a malefactor, in order, by whatever means it was done, to promote the attainment of salvation to mankind, and to each and every one of themselves, was a theme they dwelt upon with feelings of the warmest thankfulness; because they were feelings proportioned to the magnitude of the benefit. Earthly benefits are nothing compared with those which are heavenly. That, they felt from the bottom of their souls. That, in my opinion, we do not feel as we ought: but feeling this, they never ceased to testify, to acknowledge, to express the deepest obligation, the most devout consciousness of that obligation, to their Lord and Master, to him whom, for what he had done and suffered, they regarded as 'the finisher of their faith,' and 'the author of their salvation.' Yet the efficacy of the death of Christ, it appears, is quite consistent with our obligation to obedience; that good works still remain the condition of salvation, though not the cause; the cause being the mercy of Almighty God through Jesus Christ.'—Sermons, p. 282—293.

28. *To bear the sins.*]—The Greek phrase *ανεγκειν αμαρτιας*, occurs in the New Testament only here, and 1 Peter ii. 24. Some suppose an allusion to the scape-goat is meant, Levit. xvi. 20—22. *Αναφέρω* may be equivalent to *נָשָׂא*, Ps. xxxii. 5; Is. liii. 4. Compare Matt. viii. 17: 'to bear them, or to bear them away, or to cause the forgiveness of them;' which senses the Hebrew verb has.—*Abp. Newcome.*

28. *Of many.*]—The Greek adjective *πολλων*, here means 'of all mankind;' or 'of men in general.' The best Greek writers sometimes use *πολλοι* for *παντες*, 'all.'—See *Rosenmüller*, or *Parkhurst* on *ΠΟΛΥΣ*, No. 3; and compare Rom. v. 15, 19.

28. *Unto salvation.*]—That is, 'to save them, who, with true and lively faith, expect his appearance.'

CHAP. X. VER. 2. *Conscience.*]—Our translators sometimes use this word, as here, ‘for consciousness.’

3. *There is a remembrance again made.*]—Or, ‘mention is again made;’ meaning the mention of fresh transgressions, in the prayers of the high-priest.

4. *For it is not.*]—Rather, ‘yet it is not.’

4. *It is not possible that the blood of bulls and of goats, &c.*] Micah formerly taught the Jews the same doctrine, and even insinuated, that the heathens, being sensible of the impossibility of making atonement for sins, by shedding the blood of beasts, had recourse to human sacrifices, even those of their own children, vainly imagining that they were more meritorious. Mic. vi. 7. ‘Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?’—See *Dr. Macknight*.

5. *When he cometh into the world, he saith.*]—Because the apostle here affirms, that the Messiah, when coming into the world, spake the 6th and the following verse of Ps. xl; and because David could in no sense say, that God did not desire sacrifice and offering from him; it is the general opinion, that this psalm is prophetic of Christ. That the Messiah’s coming into the world, means his coming from heaven into our world, we learn from himself, John xvi. 28. ‘I came forth from the Father, and am come into the world.’ He hath told us, also, for what end he came into the world, Matt. xviii. 11. ‘The Son of man is come to save that which was lost;’ namely, for giving himself to die for lost sinners; as may be inferred, also, from the passage under consideration.

5. *A body hast thou prepared me.*]—The expression, ‘a body hast thou prepared me,’ Dr. Macknight thinks, is equivalent to ‘mine ears thou hast opened;’ (Ps. xl. 6.) and both phrases signify, ‘Thou hast made me thy obedient servant.’ This reconciliation of the passages is founded on the ancient phraseology, in which slaves were called *Σώματα*, ‘bodies,’ because they were as implicitly directed by the will of their masters, as the body is directed by the mind. See the marginal reading of Lev. xviii. 13. The Septuagint, therefore, has given the true sense of Ps. xl. 6, in what may be called a free translation, which the apostle has adopted for the sake of perspicuity. If this solution be not admitted, we must suppose, that the Hebrew copies, which the Septuagint and the apostle used, had a reading in this passage, different from that of the copies which are now extant. See note on Ps. xl. 6.

13. *His enemies.*]—‘His enemies,’ says Rosenmüller, ‘are

whatever obstructs, or impedes that salvation, which Christ wishes to procure for his followers; such as transgressions of every kind, superstition, idolatry, and death itself, as St. Paul explains it, 1 Cor. xv. 26.'

15. *After that he had said before.*—Rather, 'after having before said, This is,' &c.

19.]—The author here finishes the argumentative part of his epistle, in which he illustrates and proves the excellence of the New Covenant, when compared with the Old. The practical part follows.—*Abp. Newcome.*

20. *Living way.*—That is, 'a way which leads to life,' in opposition to the law, which led to death. The Hebrew notions of life and death, in their full extent, should be here remembered. See note on Prov. xv. 10.

21. *Over the house of God.*—Or, 'In the house of God;' meaning, perhaps, by this periphrastical expression, 'in heaven.'—See *Rosenmüller.*

Others understand by 'the house of God,' the whole Christian church, of which Christ is the supreme head.

22. *Having our hearts sprinkled from an evil conscience.*—When the bodies of the Israelites were ceremonially polluted, they were to be cleansed by sprinkling them with the water of separation, as described Numb. xix. But the sprinkling, or cleansing here recommended by the apostle, is not of the body from ceremonial pollution; but of the heart, from the terrors of a guilty conscience. This cleansing is effected, neither by water, nor by the blood of beasts; but by Christ's blood, shed as a sin-offering, by which the repenting sinner has a full assurance of pardon.—*Dr. Macknight.*

Others think that the apostle here refers to the sacrament of baptism.—See *Rosenmüller*, and compare Exod. xxix. 4; and Levit. xvi. 4.

24. *And let us consider one another.*—'Let us observe each other's conduct; that if any grow weary in well-doing, we may excite them to a more vigorous performance of every moral and religious duty in future; and that we ourselves, also, may learn to emulate the good qualities of those who excel us in virtue and piety.'

25. *Not forsaking the assembling.*—From this we learn, that the Christians, at this early period, had established certain days for assembling together; and the Lord's day, we may conclude, was now regularly kept holy by some, though not by others, perhaps, for fear of bringing on them the persecution of the Jews.

25. *The day.*—This is generally supposed to refer to the de-

struction of Jerusalem, which the inhabitants of Judea might have seen was drawing near, by the actual appearance of those signs, which our blessed Lord had said should precede it. Compare Matt. xxiv. 1—29.

26. *For if we sin wilfully.*]—Or, ‘For if we wilfully become apostates, after,’ &c.—See *Rosenmüller* in loco; and compare ver. 38.

32. *A great fight of afflictions.*]—There were various persecutions of the Christians in Judea; particularly the great persecution after the death of Stephen, Acts viii. 1; and Herod’s persecution, Acts xii. 1. Perhaps the apostle here refers to the persecution mentioned, 1 Thess. ii. 14, 15, in which the Hebrews shewed great love to their suffering brethren, Heb. vi. 10. Their enduring this persecution with fortitude and patience, the apostle calls *πολλὴν ἀθλήσιν*, ‘a great combat;’ to signify that the combat, which the disciples of Jesus maintained against their persecutors, was more difficult and dangerous, and at the same time more honorable, than any of the combats in the Olympic games,—*Dr. Macknight*.

33. *A gazing-stock.*]—Or ‘spectacle.’ The allusion seems to be to those who were exposed to wild beasts in the ancient theatres, and made an exhibition of, to gratify the curiosity of numerous spectators, who crowded on those occasions to view and enjoy the struggles and sufferings of their fellow-creatures.

34. *For ye had compassion of me in my bonds.*]—Many of the best and most ancient copies, together with many of the fathers, the Syriac, Vulgate, and other versions, read ‘For ye had compassion on those who were in bonds.’ The change in Greek consists in the insertion of a single letter, reading *δεσμοῖς*, instead of *δεσμῶν*.—See *Wetstein*, *Griesbach*, and *Rosenmüller*.

38. *But if any man draw back, &c.*]—This clause is taken word for word from the Septuagint, but differs widely from the Hebrew, as it is commonly read and interpreted, Habakkuk ii. 4. Some of the best commentators suppose that the Septuagint read the original differently; for *עָלָה*, ‘lifted up,’ by a transposition of letters, *עָלָה*, ‘is sick,’ or ‘displeased,’ and for *נַפְשִׁי*, ‘his soul,’ *נַפְשִׁי*, ‘my soul.’—See *Grotius*, *Hammond*, *Peirce*, and *Lud. Cappellus*, in *Crit. Sacr.*

But the learned Dr. Pococke has endeavoured to shew, from the use of the word in Arabic, that *עָלָה* will well bear the sense given of it by the Septuagint and by the apostle. It is not indeed easy to ascertain the meaning of the verb *עָלָה*, from its usage in Scripture. The sense given by the apostle agrees perfectly well with the context in the prophet. He exhorts the people to wait for the vision: he adds, that the vision, (or rather God)

would surely come, it would not tarry: it follows, according to the apostle, that the just should live by faith, the righteous should be saved by a firm reliance, and confidence in God's promises: but if any man, (or if the just) should draw back, and distrust his promises, God would have no pleasure in him: but the sense of 'lifted up,' is quite foreign to the prophet's purpose. The Arabic version interprets the words in a like sense with the apostle: they also read נַפְשִׁי, 'my soul.' The other versions differ widely from the Septuagint, and from one another. But there is a Hebrew MS. or two, which read עָלָה, and נַפְשִׁי, so that we may safely acquiesce in this, as the true reading. See *Dr. Kennicott's Dissert. Gen. S. 72.*—*Dr. Randolph.*

CHAP. XI. VER. 1. *Now faith, &c.*]—The connection is not very apparent here, on account of our translation of the concluding clause of the last chapter, which is, literally, 'But of faith to the saving of the soul;' so that the word 'faith' in the beginning of this chapter, is resumed, as the subject of the present chapter, from the conclusion of the last.

1. *Faith is the substance.*]—Or, 'faith is the confidence.' So our translators have rendered the word *υποστασις*, ch. iii. 14. But the Greek commentators, taking the word in its etymological meaning, explain the clause thus: 'Faith gives a present subsistence to the future things which are hoped for.'—*Dr. Macknight.*

1. *The substance.*]—*Ελεγχος* signifies, 'a proof,' or 'argument;' and here, by a metonymy of the effect, an assent, persuasion, or conviction, produced by proper evidence. The object of faith is either *το ἐλπιζόμενον*, 'something hoped for,' as the happiness of a future state; or *το μη βλεπομενον*, 'something not seen,' as that God made the world.—*Abp. Newcome.*

2. *For by it.*]—Rather, 'and for this,' or 'on account of this, the elders,' meaning the ancestors of the Hebrews.

3. *We understand that the worlds were framed, &c.*]—*Τας αιωνας*, literally, *secula*, 'the ages.' See *Ephes. ii. 2.* But the subsequent clause, 'so that things which are seen were not made of things which do appear,' determines its signification to the creation of the universe, comprehending the sun, moon, stars, and earth, (called by Moses 'the heaven and the earth,' *Gen. i. 1.*) by whose duration and revolutions, time, consisting of days, and months, and years, and ages, is measured. See *Dr. Macknight*, and *Rosenmüller*, who remarks, on the latter part of this verse, 'We now see trees produced from trees, animals from animals, and human creatures from human creatures: but the first trees, the first animals, and the first human creatures

did not derive their origin from such causes as now exist, and are seen by us. The apostle therefore says this, that we may the more readily believe, that God can exhibit numerous proofs of his almighty power, which it is impossible for us to see.'

Instead of *πισει νοοουμεν*, 'we understand,' Dr. Owen ingeniously conjectures that we might read *πισει ενοησεν Αδαμ*, 'by faith Adam understood.' The series would then be complete, and begin as it ought. But there is no authority for this emendation of the text, either from MSS, printed copies, or versions.

3. *Which do appear.*]—Rather, 'which did appear.' The apostle's argument goes to prove, that God formed the material universe out of nothing, and that matter had no existence before the creation. See notes on Rom. i. 20; and on Gen. i. 1.

4. *And by it.*]—The antecedent to 'it,' is 'sacrifice,' and the meaning seems to be, that Abel, though dead, may still be considered as speaking to us, and recommending the same penitence, humility, and faith, which rendered his offering acceptable to God.

4. *Yet speaketh.*]—Hallet thinks the apostle alludes to Gen. iv. 10, where God says to Cain, 'The voice of thy brother's blood crieth unto me from the ground;' and that the meaning is, Abel's blood still crieth for vengeance against all murderers, and especially against those who persecute good men to death for righteousness' sake; which was Cain's sin. But *δι' αυτης*, as Dr. Macknight observes, cannot stand for *αιματος*, which is of the neuter gender, but for *θυσας*; 'by that sacrifice, Abel, though dead, still speaketh.' Some render *λαλειται* 'is still spoken of.' See the marginal reading.

5. *Enoch.*]—See note on Gen. v. 24; and on Wisd. iv. 10.

6. *But without faith, &c.*]—The apostle, after his account of Enoch's pleasing God, adds, 'But without faith it is impossible to please God,' to shew, that though no particular revelation is mentioned, which Enoch is said to have believed; yet from Moses telling us that he 'walked with,' or 'pleased God,' it is certain that his faith in the doctrines of religion, discoverable by the light of nature, and which are mentioned in this verse, must have been very strong, since it led him habitually to walk with God, so as to please him.—*Dr. Macknight.*

By 'faith,' must be here meant, not faith in Christ exclusively, but a species of faith, varying in different men according to the different means afforded them of knowing and practising their duty. For in this chapter we find faith, a faith pleasing to God, attributed to a great variety of persons, living at very different times, and under different dispensations, from Abel, the son of

Adam, to David and the prophets under the Jewish economy. The Gentiles 'were a law unto themselves,' (Rom. ii. 14.) and their faith consisted in believing that a compliance with that law was acceptable to the Deity. The efficacy, however, of this faith, whether in the Patriarchs, the Jews, or the Gentiles, must still be derived from the merits and through the mediation of Jesus Christ, who died for the sins of the whole world. Thus it appears, that no human being was ever born into the world, and arrived at the age, when he had the full use of his reason, who had it not in his power to please God. Calvin acknowledges, that the word 'faith' is used in scripture in various senses. Lib. iii. cap. 2. sect. 13.—*Bp. of Lincoln's Ref. of Calvin.* p. 102. [Note.]

7. *He condemned the world.*—Persons are said to condemn those against whom they furnish matter of accusation, and condemnation. See Tit. iii. 11. The antediluvians, it seems, to whom Noah preached the revelation which had been made to him concerning the destruction of the world by a deluge, 2 Peter ii. 5, instead of being moved with fear, turned the whole into ridicule. His conduct 'condemned the world,' or 'convicted them of error,' because, by listening to the divine warning, he and his family escaped, while the rest of the human race perished.

7. *Righteousness.*—*Δικαιοσύνη* may here mean, 'the reward of righteousness,' as 'sin' sometimes means, according to the Hebrew idiom, 'the punishment of sin.'

10.]—No wonder that he believed in God's temporal promises; for he expected a future state, which is here set forth under the image of a city, &c. See ver. 16.—*Abp. Newcome.*

13. *Not having received the promises.*—That is, not having enjoyed the blessings promised to Abraham; meaning possession of the land of Canaan, a numerous posterity, &c.

14. *Such things.*—That is, by using such expressions as 'strangers,' and 'sojourners,' with respect to themselves.

15. *If they had been mindful.*—The apostle does not mean a mere remembrance, but a recollection accompanied with longing desire.—See *Rosenmüller.*

19. *From whence also he received him in a figure.*—Or, 'From whence,' that is, 'from the dead,' alluding to the great age of Sarah, (see ver. 11.) in a figurative sense, he received him. Such is the interpretation of Dr. Clarke and others.

But Dr. Macknight observes, that Abraham's conduct, on this occasion, being considered by God as a real offering up of Isaac, he might with propriety be said to receive him from the dead, when he was prevented from slaying him. It is more natural, therefore, to interpret the receiving of Isaac from the

dead, of his receiving and bringing him away from the great danger of death, which he had escaped, than of his receiving him at his birth, which was not a receiving him from the dead at all. Add to this, that the miraculous birth of Isaac was not so proper a type of a resurrection as his deliverance from death was; the former event being rather an image of a creation than of a resurrection. See, also, *Schleusner*, and *Rosenmüller*, who, instead of 'He received him in a figure,' think the original may be rendered, 'He rescued him from exposure to instant death.'

21. *Upon the top of his staff.*]—See note on the parallel text. (Gen. xlvii. 31.)

22. *When he died.*]—The Greek particle, *τελευτων*, rather means, 'drawing towards the close of life.'

23. *A proper child.*]—That is, 'a fine, beautiful child.' Such was the sense of 'proper,' in the time of our translators.

'This Ludovico is a *proper* man.' SHAKS.

See, also, King Lear, act 1. scene 1. The beauty of Moses is mentioned by the proto-martyr Stephen, Acts vii. 20; and by Josephus, and Justin, Hist. lib. xxxvi. cap. 2. *Filius ejus Moses fuit, quem, præter paternæ scientiæ hæreditatem, etiam formæ pulchritudo commendabat.*

25. *Choosing rather to suffer affliction with the people of God.*]—To account for this exercise of faith in Moses, we must suppose, that, in his childhood and youth, he had often conversed with his parents, and with the Israelites, of whom he knew himself to be one by his circumcision; and that they had given him the knowledge of the true God, the God of their fathers, and of the promises, which God had made to their nation, as his people.—*Dr. Macknight.*

'The pleasures of sin,' in this verse, may mean, 'those sinful pleasures,' to which the luxury and pomp, the licentiousness and excess of an oriental court must naturally lead.

26. *Esteeming the reproach of Christ.*]—The apostle intimates, by this expression, that the reproaches which Moses suffered from his ungrateful countrymen, (see Exod. xvii. 2, 3, 4.) in some measure resembled the ignominy and scorn with which our blessed Lord was treated by the Jews.

27. *He endured.*]—Rather, 'he persevered,' or 'kept firm to his purpose.' Compare Exod. x. 24—29.

31. *With them that believed not.*]—Rather, 'with them who were disobedient;' or 'who despaired of the divine aid and protection.' See note on Josh. ii. 4.

31. *With peace.*]—That is, in a kind and hospitable manner;

shewing every attention and anxiety to ensure their safety. See the texts referred to under 'Peace,' in the index.

33. *Stopped the mouths of lions.*]—An allusion to the miraculous escape of Daniel, and to the exploits of Samson and David. See Judg. xiv. 6, 7; 1 Sam. xvii. 34—36; and Dan. vi. 22.

34. *Quenched the violence of fire, &c.*]—That is, were unhurt by the strongest fire. The apostle means Shadrach and his companions, whose faith is recorded, Dan. iii. 17.

34. *Escaped the edge of the sword.*]—Moses escaped the sword of Pharaoh, Exod. xviii. 4; Elijah that of Jezebel, 1 Kings xix; and David that of Saul, 1 Sam. xix, &c.

34. *Out of weakness were made strong.*]—Such was the case with Hezekiah, (Is. xxxviii.) when he recovered from his sickness.

34. *Waxed valiant in fight, turned to flight the armies of the aliens.*]—Gideon overturned the camp, and routed the forces of the Midianites; and Jonathan that of the Philistines.—See Dr. Macknight.

35. *Women received their dead raised to life again.*]—As did the widow of Zarephath, 1 Kings xvii. 17—23; and the Shunammite, 2 Kings iv. 32—37.

35. *A better resurrection.*]—That is, 'a resurrection,' or 'restoration, to a better life.'

37. *Sawn asunder.*]—Such, it is said, was the cruel punishment and death inflicted on the holy prophet, Isaiah. See St. Jerome on Is. lvii. 2.

37. *Were tempted.*]—Commentators appear very desirous of altering the established text, but without sufficient authority, (unless the omission of these words in two MSS. and the ancient Syriac version be deemed such,) and without any necessity. The apostle only says, with the usual simplicity of Scripture language, that they were tempted, or tried; that is, perhaps their zeal, their faith, and sincerity were put to the test by every kind of suffering and torture.—See Carpzovius, in loco.

37. *In sheep-skins and goat-skins.*]—'In mean clothing.'

Clemens Romanus says, that Elijah, Elisha, and Ezekiel went about clothed in this manner.

Elsner refers to 1 Kings xix. 13, in the Greek; and shews that this was a very ancient dress, particularly in Libya, and among shepherds. 'We saw six Bedouins pass along, who had no other clothing than a sheep-skin on their shoulders.'—Harmer, Abp. Newcome. See, also, Grotius; and note on 2 Kings i. 8.

But, as the apostle is describing the sufferings and persecu-

tions of the faithful, it is possible that the allusion may be to some wretched victims, who were covered with the skins of these animals, and then hunted and torn to pieces by dogs. Such cruelties, we know, were practised, in after-times, by the emperor, Nero, and might have been inflicted by the tyrants of former ages.

39. *The promise.*]—That is, of the Messiah, says Abp. Newcome. Or, as Wetstein supposes, the promised happiness of this life. The Greek expression, *οὐκ ἐκομισαντο τὴν ἐπαγγελίαν*, may mean, ‘they did not experience that which was announced to them’ by those who entertained the most erroneous notions of the promised Messiah; meaning worldly prosperity and perfect happiness in this life.

40. *Some better thing.*]—The true knowledge of the Messiah, and the bringing of life and immortality to light, which before was only shadowed out in types and emblems.

40. *Made perfect.*]—‘Made perfect,’ here signifies, ‘made complete,’ by receiving the whole of the blessings promised to believers, (see ch. v. 9.) the expectation of which animated the ancients, whose great actions are celebrated in the preceding part of this chapter. These blessings are the resurrection of the body, the everlasting possession of the heavenly country, and the full enjoyment of God as their exceeding great reward.

—*Dr. Macknight.*

40. *Without us.*]—That is, without the sanctions, consolations, and rewards, which we, as Christians, have.

CHAP. XII. VER. 1. *Every weight.*]—The burden of worldly cares, which are apt to engross so much of our time and attention, seems here to be principally intended. Or, it may mean, every thing that may be an impediment to us in the course of our duty. If so, it is a metaphor derived from the ancient race, in which the competitors threw off every incumbrance, and made themselves as light as possible, that they might run the faster.

1. *The sin.*]—Timidity in professing the Gospel may be meant. See ver. 4; and ch. x. 23, 25. But some do not allow emphasis to the article *τὴν*, and suppose the sense to be, ‘every weight and every sin.’—*Abp. Newcome.*

Rosenmüller thinks that ‘the natural propensity to sin,’ and particularly ‘the sin of apostacy’ is meant.

1. *Doth so easily beset us.*]—Or ‘infolds us,’ like the flowing garments of the east; thus obstructing us in our course.

Others think that the metaphor is derived from the practice of hunters, who, in ancient times, used to surround wild beasts, and then contract their circle, in order to catch, or destroy them.

3. *Contradiction.*]—The Greek word, *ἀντιλογία*, may here comprehend every kind of resistance, obloquy, and outrage.—See *Rosenmüller*.

4. *Ye have not yet resisted unto blood.*]—The apostle having borrowed a metaphor from the ancient race, ver. 1, here naturally alludes to the pugilistic contests of the ancients, the combats of gladiators, or the mode of fighting with the cestus.—See *Beausobre*, and *Lardner*, vol. vi. p. 397.

Some allusion, also, may be intended to the sufferings recorded in the last chapter, ver. 33, &c.

8. *Bastards.*]—Whose education is often neglected, and of whom their fathers are ashamed. Or, as some suppose, ‘an adulterous offspring,’ whom the father, or rather, the husband of their mother, rejects, as not his own.

9. *Be in subjection unto the Father of spirits.*]—The apostle seems to have had Deut. xxi. 18—21, in his eye, where the son that was disobedient to his father, was ordered to be put to death. This is one of the many instances, in which the apostle conveys the most forcible reasoning in a single word.—*Dr. Macknight*. But see note on Prov. xv. 10.

God is called ‘the God of the spirits of all flesh,’ Numb. xvi. 22.

11. *Unto them which are exercised thereby.*]—That is, ‘to them who are properly trained and disciplined by it.’

12.]—This verse contains an exhortation to fortitude, exertion, and perseverance. The metaphors are derived either from those who are sinking from distress and fatigue in the athletic contests; or from those who are enfeebled by sickness, suffering, and disease.

13. *Straight paths.*]—Meaning the paths of Christian duty. Or, by ‘making straight paths for their feet,’ the apostle may mean, removing every obstacle that impeded them in running the Christian race; such as immoderate love of sensual pleasures, attachment to the world, a slavish fear of their enemies, &c.

13. *Lest that which is lame, &c.*]—*Dr. Doddridge’s* paraphrase of this text is, ‘That the infirm, the lame, and the decrepit, may not, by discouragements and temptations, be turned out of the way, or thrown down; but that every such feeble traveller in the way to Sion, may rather be healed; recovered from falls, or weakness, and strengthened to a course of more strenuous and persevering piety.’

14. *See the Lord.*]—‘To see the Lord,’ is to be introduced into the presence of the Lord; consequently, the expression is equivalent to enjoying the blessedness of heaven.

15. *Lest any root of bitterness.*]—In Scripture, ‘bitterness’ occasionally signifies ‘gross sin.’ Acts viii. 23. ‘I perceive that thou art in the gall of bitterness and in the bond of iniquity.’ In particular, ‘apostacy,’ or ‘idolatry,’ is called, Deut. xxix. 18, ‘a root that beareth gall and wormwood.’ In the margin of our Bible, ‘gall’ is rendered ‘a poisonous herb,’ which taints the plants growing beside it. Wherefore, ‘a root of bitterness,’ or ‘bitter root,’ is a person utterly corrupted, and who by his errors and vices corrupts others. The metaphor shews that sin is of an infectious nature, and that its consequences are deadly in the highest degree.—*Dr. Macknight.*

Many vegetable substances may be propagated by their roots, which are in general difficult to be destroyed. ‘A root of bitterness,’ therefore, is a bold metonymy for a wicked man, who is not only vicious and mischievous himself, but propagates iniquity by giving birth to vice and mischief in others.

15. *Trouble you.*]—The Greek word *ενοχλη* is a medical term; and Rosenmüller has shewn, that Hippocrates calls those medicines, which excite nausea in the stomach, and relax the bowels, *ενοχλεοντα*.

16. *Profane person.*]—A profane person, is one, who regards not spiritual blessings, and treats sacred things with contempt. Such a person was Esau, who sold his birthright as the eldest son, which entitled him to spiritual, as well as temporal privileges, for a mess of pottage. See the parallel text.

16. *For one morsel of meat.*]—Rather, ‘for a single meal.’ There is nothing of ‘meat’ in the original.

17. *He found no place of repentance, &c.*]—The meaning is not, that true repentance, which produces real amendment and effectual reformation of manners, will be rejected; but that, at the time of judgment, when the blessing comes to be inherited, they who have sold their hopes of it for the pleasures of sin shall not find acceptance.—*Dr. Clarke.*

A more probable interpretation is, ‘He found no means of making his father Isaac change his mind.’ Compare the parallel text. See the next clause; also the marginal reading, and *Parkhurst*, on *Μετανοια*.

18. *Ye are not come unto the mount that might be touched, &c.*]—Some commentators have thought that a negative is here dropped, and that the true reading is, ‘that might not be touched;’ and Dr. Wall says that Bp. Montague thus cites it in his *Apparatus*. So, also, P. Junius. Any person who remembers the description of this mount burning with fire; the tempest, the sound of the trumpet, and the charge given that it should not be touched, Exod. xix, will be apt to think this the

right reading. But no alteration is necessary; for it was certainly possible to touch the mountain, though the act was prohibited.

The text may be differently rendered, according to Rosenmüller, thus; 'The mount that was touched and burnt with fire, and unto blackness, and darkness, and tempest.'

19. *The voice of words.*]—This is supposed to signify the thunder, which accompanied the promulgation of the sacred decalogue. By adverting to the awful circumstances under which the law of Moses was given, the apostle intimates that Christians are not called to embrace a religion, whose principal characteristic was to inspire terror.

22—24.]—Christians are here represented, says Abp. Newcome, as already come to that state, which faith and obedience will secure to them.

The apostle rather shews the superior motives which Christians have for holiness of life, when the sanctions of the Gospel are compared with the laws of Moses.

23. *And church of the first-born.*]—The first-born of man and beast, being reckoned more excellent than the subsequent births, were appropriated to God. Hence the Israelites had the name of 'God's first-born' given them, to shew that they belonged to God, and were more excellent than the rest of the nations. Wherefore, 'the general assembly and church of the first-born,' as distinguished from 'the spirits of just men made perfect,' mentioned afterwards, means the pious Israelites of all ages, who having imitated Abraham in his faith and obedience, are heirs of the heavenly country. Whereas, 'the spirits of just men made perfect,' are all those, in every age and nation, who have feared God and wrought righteousness.—*Dr. Macknight.*

23. *Which are written in heaven.*]—A metaphorical expression derived from the general practice of enrolling the names of citizens, in order to ascertain their numbers, and to secure their rights and privileges. This practice was useful, also, for other political purposes; for levying troops and imposing taxes. See the marginal reading.

24. *And to the blood of sprinkling.*]—This is an allusion both to the sprinkling of the Israelites with blood, when the covenant was made at Sinai, and to the sprinkling of the blood of the sin-offerings before the veil, and on the mercy-seat. For the former sprinkling typified the efficacy of Christ's blood in procuring the new covenant, and the latter, the efficacy of Christ's blood in procuring the pardon of sin for all them who believe and obey God.—*Dr. Macknight.*

24. *Than that of Abel.*]—It is said, Gen. iv. 10, to the murderer Cain, ‘The voice of thy brother’s blood crieth unto me from the ground.’ This, therefore, denoted vengeance; whereas the blood of Christ indicated pardon and acceptance with God.

25. *Him that spake on earth.*]—Moses, who delivered the oracles of God from mount Sinai.

25. *Him that speaketh from heaven.*]—Meaning, God who speaketh by his Son. Compare ch. i. 2.

26. *I shake not the earth only, but also heaven.*]—The prophet says, (Haggai ii. 6.) ‘I will shake the heavens, and the earth;’ and the apostle, to accommodate it the better to his purpose, has, ‘I shake not the earth only, but also heaven.’ The sense is just the same. The Septuagint agrees with the Hebrew, only leaving out the words כִּי מְעַט, ‘it is a little while,’ and so do the Syriac and Arabic. They probably read the text differently.—*Dr. Randolph.*

The unbelieving Jews were violently prejudiced against the Gospel, because it abolished the law of Moses. Wherefore, to reconcile them to that event, the apostle quoted this prophecy of Haggai, in which not only the destruction of the heathen idolatry, but the removal of the Mosaic institutions, together with the alteration which was to be made in the political state of the nations of the earth, are foretold under the idea of God’s ‘shaking the heavens and the earth,’ &c. Hag. ii. 6, 7. ‘Thus saith the Lord of hosts: Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land.’ ‘And I will shake all nations; and the desire of all nations shall come, and I will fill this house with glory.’—See *Rosenmüller.*

29.]—The meaning of the apostle in this verse is, that, though the Gospel was not delivered in a terrible manner, like the law, ver. 18—21; yet, to impenitently wicked Christians, our God is as a consuming fire. Compare Deut. iv. 24.—*Dr. Macknight.*

CHAP. XIII. VER. 2. *Some have entertained angels.*]—The apostle refers to Abraham and Lot, who happening to see angels in the form of men, supposed them to be men on a journey; and though unacquainted with them, invited them and entertained them, with the greatest hospitality, without knowing them to be angels. This is mentioned, not to raise in us the expectation of entertaining angels; but to make us sensible that unknown persons, to whom we shew kindness, may be persons of the greatest worth, and may to us, as the angels were to Abraham and Lot, be the occasion of great blessings. See the parallel texts.—*Dr. Macknight.*

3. *In the body.*]—Consequently, in a state that is subject to suffering; disease, and death.

4. *Marriage is, &c.*]—We may read, ‘Let marriage be honorable; and let the marriage-bed be undefiled.’ Some copies instead of ‘but,’ read ‘for,’ in the next clause.

5. *Conversation.*]—Rather, ‘conduct,’ ‘behaviour,’ or ‘manner of life.’ So, also, ver. 7.

7. *Remember them, &c.*]—Theodoret’s note on this verse is, ‘He intends the saints who were dead, Stephen the proto-martyr, James the brother of John, and James called ‘the Just.’ And there were many others, who were taken off by the Jewish rage. Consider these, says he, and, observing their example, imitate their faith.’

8.]—This may either refer to the eternal truths of the Gospel, or to the divine and immutable nature of Christ.

9. *That the heart be established, &c.*]—According to the Hebrew idiom, this may mean, ‘that the heart be comforted with grace, rather than with meats.’ Compare Gen. xviii. 5; and see *Rosenmüller*.

10. *An altar.*]—Some understand by this, Christ, the holy victim, that was sacrificed for the sins of the world; some, Christian worship; and others, with more probability, the sacrament of the body and blood of Christ.

11—13. *For the bodies of those beasts, whose blood, &c.*]—As the beast slain for atonement, whose blood was brought into the sanctuary, was burnt without the bounds of the camp of Israel; in like manner Christ, when he was to be offered up, to sanctify the people with his own blood, went without the gates of Jerusalem to suffer; signifying, that as they rejected him as unworthy to live with them, so he departed from them and their political state. Accordingly, let us go forth unto him without the camp; i. e. from the Jewish state and ceremonial law, bearing his reproach of the cross, which must be expected by us.—*Calmet*.

15. *The fruit of our lips.*]—An hebraism for ‘our words;’ or ‘our forms of expression.’ In this verse, we are exhorted to the habitual exercise of prayer, thanksgiving, and praise to God. See note on the parallel text, Hos. xiv. 9.

16. *But to, &c.*]—Rather, ‘moreover, to do good,’ &c.

18. *To live honestly.*]—Or, ‘to conduct myself well.’ The apostle means, that he trusted he had a good conscience, and was desirous of acting agreeably to its dictates.

19. *That I may be restored to you.*]—‘That I may be sent back, or induced to return to you.’ It does not follow by any means, from the expression in the original, that the apostle was

in prison when he wrote this. See ver. 23, from which it appears, that Timothy, indeed, had been in a state of confinement; but that he himself was at liberty.

22. *Suffer the word of exhortation.*]—Rather, ‘Take in good part this word of exhortation;’ or ‘this exhortatory address,’ referring to the general contents of his epistle.

22. *I have written a letter, &c.*]—There is nothing of ‘a letter,’ in the original. Δια βραχέων επεσειλα υμων, ‘I have sent to you in few words.’ It is probable, therefore, that these few words refer only to the exhortations in this last chapter; for, as to the epistle itself, it is longer than many others.

24. *They of Italy.*]—The Greek may be rendered more properly, ‘those from Italy.’ It is, in the original, οι απο της Ιταλιας.

J A M E S.

INTRODUCTION.

THIS epistle of James is the first of those which are distinguished by the epithet 'Catholic,' or 'General.' They are so called, as some suppose, because, out of the great number, which began to be circulated soon after the propagation of the Gospel, these only were universally acknowledged, as genuine, and at length admitted into the canon of scripture. But the account given by Œcumenius seems more probable; which is, that these epistles were denominated 'Catholic,' because they were addressed, not to any particular community of Christians, but written for the use and edification of the whole body, wherever they were dispersed through the different nations of the world.

It has been said, by way of objection to this opinion, that the second and third epistles of John are addressed to particular persons: but, as Rosenmüller observes, those who first gave the name of Catholic to these apostolical epistles, did not receive the second and third epistles of John into the number.

James is supposed to be called 'the Lord's brother,' (Galat. i. 19.) either because he was the son of Joseph, by a former marriage; or, because he was the son of Alpheus, and Mary's sister. As such, he might have been called 'The Lord's brother;' for it is well known, that the term 'brother,' in scripture-language, is expressive of general relationship, and not confined to that particular degree of consanguinity, in which

we now understand it. The former opinion, however, appears more probable, and was maintained by Origen, Epiphanius, and other ancient writers. See *Josephus*, *Antiq.* lib. xx. cap. viii. 1.

It appears from many parts of scripture, (compare Acts xv. 13—29 ; xxi. 17 ; and Gal. ii. 9, 12.) that James was held in the highest estimation by the apostles ; and he was reported by the ancient fathers, as we learn from Eusebius, (*Eccles. Hist.* lib. ii. cap. 23.) and Jerome, to have been the president of the council at Jerusalem.

For his singular and distinguished virtues, he was called ‘the Just,’ as we are informed by Eusebius, (*Eccles. Hist.* lib. ii. c. 23.) and was the first bishop of that celebrated city. It is sufficiently evident, indeed, from the short epistle which he has left us, that he was of a mild, amiable, and affectionate disposition ; that he united in his character both zeal and discretion ; that he opposed those mistaken fanatics, who seemed to think, that faith without the works of Christian charity, would be sufficient to salvation ; that he was a strenuous advocate for the exercise of every Christian virtue ; and, at the same time, was distinguished for his love, condescension, and forbearance to ‘weak brethren.’

This epistle, notwithstanding its excellence, was not received as canonical during the first ages of the church by the converted Gentiles : but it was addressed, we should remember, to ‘the twelve tribes that were scattered abroad ;’ (ch. i. 1.) and therefore might not have had any extensive circulation among heathens. Even when it was made known to them, they might have scrupled to admit it into their canon, because James assumes not the title of an apostle, but calls himself simply ‘a servant of God, and of the Lord Jesus Christ.’ But they should have recollected, that St. Paul sometimes calls himself only ‘a servant of Christ,’ (Philippians i. 1.) and that the apostle John does not in any of his epistles assume the title of an apostle.

After minute examination, therefore, it was universally acknowledged by the Christian church, as the genuine production of the eminent apostle, whose name is prefixed to it; and there is no canon of scripture published by order of the councils, by the Roman bishops, or by any other public authority, since the fourth century, which does not contain this epistle of James as forming a part of it.

With respect to its date, it appears to have been written some time between the year 60, and 62. The subject of it is of a very general nature, and of the most extensive application. The inspired writer exhorts the brethren to avoid such vices and sins, as appear to have been most prevalent among them; he earnestly inculcates the essential duties of Christian piety and Christian morals; he refutes the dangerous error of the formalists and fanatics of his time, who seem to have thought, that faith alone was sufficient to salvation; and concludes with a declaration of the high reward which awaits that man, who, by precept and example, (ch. v. 20.) ‘converteth the sinner from the error of his way.’

See *Lardner*, *Michaëlis*, *Macknight*, and *Rosenmüller*.

CHAPTER I.

VER. 1. *The twelve tribes which are scattered abroad.*] —Dr. Whitby has some very pertinent quotations from Josephus, Philo, and even Cicero; to shew that the Jews were dispersed abroad, and were to be found in great multitudes in almost all parts of the world; and Lardner, beside the citations in Dr. Whitby, produces another remarkable passage to the same purpose, from a letter of Agrippa to the emperor. See *Credibility of the Gospel History*, p. i. b. i. chap. 3. See, also, *Dr. Benson*, *Doddridge*, and *Macknight*; and compare Acts ii. 5—11.

The persons addressed in this epistle, it is evident, were Jewish converts to Christianity, not residing within the limits of Palestine.

2. *Divers temptations.*]—Rather, ‘various trials,’ meaning such as might afford them an opportunity of shewing the extent of their virtues, or the sincerity of their faith and obedience. See ver. 12. Rosenmüller would render the Greek word *πειρασμοις*, ‘calamities;’ but without any necessity, or advantage.

3. *Patience.*]—Rather ‘constancy,’ or ‘perseverance.’

4. *Let patience have her perfect work.*]—‘Let the exercise of your constancy and perseverance be perfect;’ in other words, ‘let it continue uninterrupted to the last.’ That work is said to be ‘perfect,’ in a classical sense, which is finished.—See Rosenmüller.

4. *Wanting nothing.*]—That is, ‘deficient in nothing.’

5. *If any of you lack wisdom.*]—‘Wisdom,’ in the common acceptation of the word, denotes a sound, practical judgment with respect to what ought to be done, or avoided on all occasions. But, in scripture, it sometimes signifies that assemblage of virtues, which constitutes true religion. See ch. iii. 17. By ‘wisdom,’ in this place, Dr. Benson understands those spiritual gifts, which Christ promised to his disciples, to enable them to defend the gospel, Luke xxi. 15. But Dr. Macknight rather thinks practical wisdom is meant, ‘to improve our afflictions,’ as he expresses it in his commentary on this verse.

5. *Upbraideth not.*]—That is, God reproaches not any one for offering such petitions at the throne of grace.

6. *Nothing wavering.*]—That is, ‘neither doubting the goodness of God, nor his power.’

7. *For let, &c.*]—The Greek particle *γαρ* is here little more than an expletive; and the causal conjunction ‘for,’ might have been with more propriety omitted.

8. *Double-minded.*]—This compound epithet is not meant to express duplicity, or falsehood; but a man who is continually held in suspense by opposing motives of conduct, who, as Q. Curtius observes, this moment repents of the resolution that he has taken, and the next is sorry for that repentance.

10. *But the rich.*]—That is, ‘but let the rich man glory, in that,’ &c. Rosenmüller thinks, that this is said ironically, or sarcastically.

10. *He shall pass away.*]—The apostle’s argument is, that the rich who lose their possessions for righteousness’ sake, lose things comparatively of small value, and which, according to

the course of nature, they must soon part with, though they do not suffer persecution.—*Dr. Macknight.*

11. *The grace of the fashion of it.*]—That is, ‘the beauty of its form,’ or external appearance.

11. *In his ways.*]—*Dr. Macknight* thinks, that this means ‘in his projects, or pursuits.’ So, also, *Rosenmüller.*

One MS. mentioned by *Dr. Mill*, reads ‘in his riches, or abundance.’

13. *I am tempted of God.*]—Πειραζειν, ‘to tempt,’ sometimes signifies ‘to try,’ in order to discover the disposition of a person, or to improve his virtue, ver. 12. In this sense, God is said to have tempted, or tried Abraham, and the Israelites. Not that he was ignorant of the dispositions of either of them. In the same sense, the Israelites are said to have tempted, or proved God. They put his power and goodness to the trial, by entertaining doubts concerning them. Here, ‘to tempt’ signifies to solicit one to sin, and actually to seduce him into sin, which is the effect of temptation, or solicitation. See ver. 4. In this sense, the devil tempts men, and is sometimes called, by way of eminence, ὁ πειραζων, ‘The tempter.’ It is in this sense we are to understand the saying in the end of the verse, that God is incapable of being tempted, that is, seduced to sin by evil things, and that he seduces no one to sin.—*Dr. Macknight.*

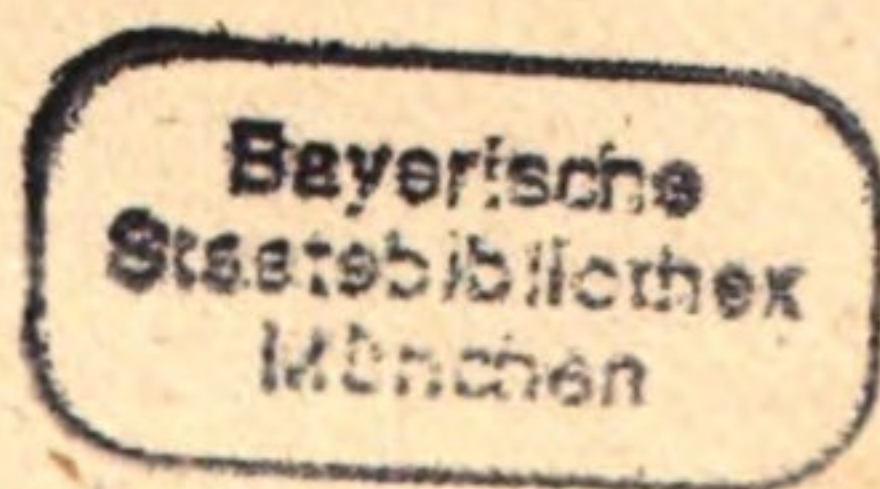
See note on Matt. vi. 13; and compare Ecclus. xv. 11, 12.

14. *But every man is tempted, when, &c.*]—This verse might have been rendered more literally thus: ‘Every one, indeed, is tempted, being drawn away and enticed by his own lust;’ meaning by ‘lust’ any sensual appetite, or passion. The Greek participle is δελσάζομενος, which signifies ‘enticed,’ as a fish is with a bait.

15. *When lust hath conceived.*]—The soul, which the Greek philosophers considered as the seat of the appetites and passions, is called by Philo, τὸ θῆλυ, ‘the female part of our nature,’ and the spirit, τὸ ἀρρεν, ‘the male.’ In allusion to that notion, James represents lust as an harlot, who entices the understanding and will into its impure embraces, and from that conjunction conceives sin. Sin being brought forth, immediately acts, and is nourished by frequent repetition, till at length it gains such strength, that in its turn it begets death, which destroys the sinner. This is the true genealogy of sin and death. Lust is the mother of sin, sin is the mother of death, and the sinner is the parent of both.—*Dr. Macknight.*

See, also, *Philo*, de Sacrif. Abelis et Caini, p. 147.

16. *Do not err, my beloved brethren.*]—‘Such being the



natural progress of sinful passions, beware, my beloved brethren, how you err, or stray from the paths of duty, and make one false step in the road that leads to sin and death.' Some think that this admonition refers to the mistaken notion, which some appear to have entertained, (ver. 13.) respecting God as the author of evil.

The Alexandrine MS. introduces here the conjunction 'therefore,' which renders this connection more evident, and the interpretation more probable.

17. *The Father of lights.*]—An appellation truly worthy of the Deity, whether we consider him as the creator of the sun, moon, and stars, or as the glorious source of light to the human soul, comprehending spiritual gifts, every kind of knowledge, and divine truth, love, charity, &c.

17. *With whom is no variableness, &c.*]—The comparison is extremely elegant, says Dr. Clarke, drawn from the consideration of that which in corporeal things is the least subject to change, viz. the sun shining in the heavens. Commentators have justly observed, that the words *παραλλαγή*, *τροπή*, and *αποσκιασμα*, which the apostle here uses, are astronomical terms.

18. *Begat he us.*]—He regenerated us, he made us new creatures by the sanctifying truths of the gospel; and he did this gratuitously.—*Abp. Newcome.*

18. *First-fruits.*]—The first-fruits of corn, wine, &c. were the best that could be obtained. Compare Num. xviii. 12.

Here is also an allusion, perhaps, to the Jews, who were to have the Gospel preached to them first, in preference to all others. See Introduction to Matthew. Noesselt thinks, that there is some reference to the community at Antioch, where the first Christian church was founded, out of Palestine. Compare Rom. xvi. 5, and see *Rosenmüller*.

19.]—Dr. Macknight's commentary on this verse is, 'Since God hath willed to regenerate us by the Gospel, my beloved brethren, let every man be swift to hear the Gospel, and slow to speak concerning it till he understands it; slow also to wrath in religious matters.'

20. *For the wrath of man.*]—That is, 'a man addicted to wrath,' or 'the sudden gusts of angry passions.'

21. *Naughtiness.*]—That is, 'wickedness,' or 'evil.'

21. *The engrafted word.*]—The word that has been implanted in your minds, meaning the Gospel of Christ.

23. *Beholding his natural face in a glass.*]—Rather, 'contemplating his natural face in a mirror,' in opposition, says Abp. Newcome, to the image of the moral man, which the

Gospel reflects back. The apostle means to say, that such exercises of the mind lead to no practical results, and therefore are idle and useless.

24. *What manner of man he was.*]—Rather, ‘what kind of appearance and expression he had.’ Such is the carelessness and indifference of some, who may see in the bright mirror of the Gospel what character and conduct they ought to assume, without making any strenuous efforts to ‘be what they behold.’

25. *The perfect law of liberty.*]—The Gospel of Christ may be justly so called, in contrast with the Mosaic dispensation, which is considered as a yoke, and a state of bondage. See Rom. viii. 15; Gal. v. 1; and compare ch. ii. 12, of this Epistle.

25. *A doer of the work.*]—One who fulfils the duties which the Gospel of Christ teaches and commands.

25. *Shall be blessed in his deed.*]—That is, ‘his actions,’ or ‘his general conduct,’ shall be attended with God’s blessing. The Greek word is ποιησις.

27. *To visit.*]—The Greek verb επισκεπεσθαι, means also ‘to provide for,’ or ‘take care of.’—See *Hesychius*, and compare Ecclus. iv. 10.

27. *Unspotted from the world.*]—Not only free from the defilements of common vices; but also pure from those selfish motives, and worldly interests, by which men in general are actuated.

CHAP. II. VER. 1.]—The apostle’s admonition to his brethren is, that, in professing their faith in Jesus, they should make no distinction, with respect to persons, in the different classes of society. They were neither to lower the tone of the holy Gospel, in order to conciliate the favor of the rich, or to gratify the sensual appetites of the profligate and luxurious, nor were they to modify it, so as to flatter the infirmities of the poor. Men in the highest, as well as in the lowest stations, the young and the old, the married and the single, were to hear ‘the truth, as it is in Jesus,’ spoken by them with godly sincerity, and see it practised with holy zeal, united with meekness and humility.

1. *The Lord of glory.*]—The two former words here are supplied, and the two latter are omitted in one manuscript.

2. *Your assembly.*]—Or, ‘your synagogue.’ See the marginal reading. The place where the converts to Christianity usually assembled. See Prelim. Obs. to Rom. Obs. i. and ii.

2. *A man with a gold ring.*]—Or, as Price renders it, χρυσοδακτυλιος, ‘with gold rings on his fingers.’ By this circum-

stance, the apostle describes a rich man. Among the Romans, those of the senatorian and equestrian orders were distinguished from the common people by wearing gold rings. In time, the use of these ornaments became promiscuous. It appears from Arrian, (in *Epict.* i. 22.) that it was customary for persons of rank to wear many rings; and Seneca, in describing the luxury and ostentation of his time, (*Nat. Quæst.* lib. vii. cap. 31.) says, 'We adorn our fingers with rings, and a jewel is displayed on every joint.'

2. *In goodly apparel.*]—Rather, 'In a splendid dress.'

3. *The gay clothing.*]—'The splendid dress.' The Greek words are the same as in the last verse; but it was an injudicious custom with our translators, sometimes to vary the word, or the form of expression in English, when there is no difference in the original.

4. *Are ye not then partial, &c.*]—It is not easy to say, in what manner the apostle supposes this partiality to have wrought: but it is probable, he means in their judicial decisions. The word 'synagogue,' in the original, (ver. 2.) rather means here, a court of justice, than an assembly met to worship God. Impartiality is the characteristic of the one, and devotion of the other. The Talmudists expressly say, that if a poor man and a rich man plead together, they must both either sit, or stand. Beza says, that the expression, which we translate, 'judges of evil thoughts,' is a hebraism; and therefore he translates it, 'judices, male ratiocinantes,' 'judges, who reason ill.' Or, the Greek may be rendered 'judges possessed of evil thoughts;' for *διαλογισμων πονηρων* is the genitive of possession.—*Gilpin.*

Others reject the interrogative form, and interpret this verse differently; 'You have not decided' (well) 'for yourselves,' (i. e. with respect to your own character) 'and have shewn yourselves to be judges possessed of evil thoughts,' or 'corrupt principles.' The matter referred to is certainly the manner of arranging persons assembled for the purpose of performing divine worship, mentioned in the last verse; and Mr. Gilpin's assertion, respecting a 'court of justice,' seems not to be well-founded.—See *Carpzovius, Hammond, Wetstein,* and *Rosenmüller*, on this verse.

The verb *διακριθητε*, though here in the passive form, may have an active signification, as it has *Rom.* iv. 20, and elsewhere. See *Parkhurst*, who inclines to the interrogative form, and would read with Dr. Macknight, 'Do ye not then make a partial distinction among, or, within yourselves?'

5. *Chosen the poor of this world rich in faith.*]—Our Lord

and his apostles preached the Gospel to the poor, who at first received it more readily than the rich, as it afforded them the greatest consolation under the miseries of life. That the Gospel should have been first preached to the poor, and first received by them, was wisely ordered; because it shewed, that the spreading of it through the world, was owing not to human policy, but to the power of God. Among the Gentiles, the prejudices of the rich against the Gospel, were not so great as among the Jews. Hence, more persons of rank and education among the Gentiles were converted than among the Jews.—*Dr. Macknight.*

6. *Ye have despised the poor.*]—The verb is in the aoristical form, and therefore we may read, ‘Ye are in the habit of despising the poor,’ or ‘ye despise the poor,’ in the present tense, which is our aorist in English.

8. *Ye fulfil the royal law.*]—Νομον βασιλικον. This phrase admits of three interpretations. 1. The Greeks called a thing royal, which was excellent in its kind. ‘A royal law’ therefore is ‘an excellent law.’ 2. The same Greeks, having few or no kings among them, called the laws of the kings of Persia, βασιλικοι νομοι, ‘royal laws.’ In this sense, ‘the royal law’ is the law made by Christ, our king. 3. The law enjoining us to love our neighbour, may be called ‘the royal law,’ because it inspires us with a greatness of mind fit for kings, whose greatest glory consists in benevolence and clemency. The law, or precept here spoken of, was enjoined by Moses; but Christ carried it to such perfection, and laid such a stress upon it, that he called it ‘a new commandment,’ John xiii. 34. (but see note on this text) and ‘his commandment,’ John xv. 12. See, also, 1 John ii. 8. These circumstances lead us, by ‘the royal law,’ to understand ‘the law of Christ, our king;’ which seems to have been the opinion of the Syriac translator, who has here Legem Dei, ‘the law of God.’—*Dr. Macknight.*

‘Royal’ is here used merely as an epithet of high and distinguished excellence, and applicable to the particular law specified. Maximus Tyrius has ‘royal beauty,’ and Philo says, ‘there is nothing more royal than virtue.’—See *Rosenmüller*, and note on 1 Pet. ii. 9.

9. *Convinced of the law.*]—That is, ‘convicted by the law.’

10. *He is guilty of all.*]—The Jewish doctors affirmed, that by observing any one precept of the law with care, men secured to themselves the favor of God, notwithstanding they neglected all the rest. Wherefore, they recommended it to their disciples to make choice of a particular precept, in the

keeping of which they were to exercise themselves. Dr. Whitby says, they commonly chose either the law of the sabbath, or the law of sacrifice, or the law of tithes; because they esteemed these the great commandments in the law. This corrupt Jewish doctrine James expressly condemned, by declaring, that although a man were to keep the law in all other points, yet if he habitually breaks one precept, he is guilty of all.—*Dr. Macknight.*

An ingenious critic proposes to read *παντως* instead of *παντων*. We may then render more intelligibly, ‘is altogether guilty.’ The alteration is slight; but it is quite conjectural. By adopting a common sense of the Greek adjective *ενοχος*, this clause may signify ‘liable to the punishment, which follows the breach of the whole.’ See note on Matt. v. 22. Among us, if a person commits the single crime of forgery, he suffers the same punishment, as if he had been guilty of treason, robbery, and murder. In this sense, the Rabbis say of the Jewish law, ‘To transgress one precept, is the same as violating the whole.’—See *Rosenmüller*, and compare the next verse.

11. *For he that said, &c.*—For, one commandment resting on the same authority with another, whoever breaks one, becomes—what? ‘a transgressor of the law:’ the point to be proved: which words, therefore, are equivalent to *γεγονε παντων ενοχος*. And his punishment will be proportioned to his guilt.

11. *Said also, Do not kill.*—This being the reason of the apostle’s affirmation in the preceding verse, his meaning here is, that all the commandments being equally enjoined by God, the man who despises the authority of God, so far as to break any one of them habitually, would, in the like circumstances of temptation and opportunity, certainly break any other of them; consequently, in the eye of God, he is guilty of breaking the whole law: that is, he has no real principle of virtue. The corrupt Jewish doctrine, mentioned in the first note on verse 10, and which is condemned in this passage by the apostle James, it is to be feared, many who profess the Gospel still entertain.—*Dr. Macknight.*

14. *Works.*—Here ‘works,’ mean virtuous actions and practical duties, proceeding from faith in Christ; whereas St. Paul, in arguing with the judaizing Christians, often restricts the sense of this word to the rites and ceremonies of the Jewish law; or to works done before conversion to the Christian faith. Compare 2 Peter i. 5, 6, 7.—See *Dr. Macknight’s* Essay on Justification, vol. ii. p. 174, 175; and note on Gal. ii. 16. *Rosenmüller*, also, has an excellent scholium on this verse.

17. *Is dead.*]—Is without its natural effect, and without final benefit. It resembles good words to the poor, unattended with actual relief. See ver. 26.—*Abp. Newcome.*

18.]—‘I say that such a faith is dead; and that a reasonable man may well say,’ &c.—*Id.*

21. *Was not Abraham our father justified by works, &c.*]—The justification which the apostle James here discourses about, is full and final justification, for St. James evidently speaks of works consequent to faith; or such works, as are the fruits and result of faith. Thus, he says, ver. 17, ‘Faith, if it hath not works, is dead, being alone.’ Which evidently supposes faith to have a being without works, though it is but a dead faith. Again ver. 22, ‘Seest thou how faith wrought with his’ (Abraham’s) ‘works, and by works was faith made perfect?’ If faith was made perfect by works, then those works must be additional to faith; and faith must have a being before they were produced; ‘and’ (by the addition of works to faith) ‘the scripture was fulfilled;’ (or had its full and complete sense), ‘which says, ‘Abraham believed God, and it was imputed unto him for righteousness,’ ver. 23. The apostle James manifestly speaks of such works consequent to faith, or of such works as are the fruit and result of faith. Whereas, St. Paul, Rom. iii. 20—29, speaks of, and rejects, works considered as antecedent to faith. According to St. Paul, Abraham’s justification refers to his state before he believed; or when he was *ασεβης*, ‘ungodly,’ Rom. iv. 5. According to St. James, to his state after he believed; or when faith wrought with his works. But justification, or salvation, by works, after a man believes; that is, by works proceeding from faith, is full or final justification. And of this he speaks, when he says, ver. 14, that ‘faith without works cannot save a man;’ that is, cannot save him finally. And St. Paul argues as strenuously as James, or any of the apostles, for works consequent to faith; or, for a life of piety and virtue, as absolutely necessary to full and final justification, or salvation, as appears from all his writings; especially Rom. vi, and Heb. xi. Thus, St. James and St. Paul are truly and perfectly reconciled.—*Dr. J. Taylor’s Key to the Apost. Writings.*

See, on this subject, the luminous and satisfactory disquisition of the Bp. of Lincoln, in his *Refutation of Calvinism*, ch. iii.

21. *When he had offered Isaac his son upon the altar.*]—We may render, ‘Having led his son Isaac to the altar?’ He did not really offer him as a sacrifice; but shewed his willingness to do so.’

23. *Abraham believed God.*]—It is remarkable, that St. Paul quotes this very text, Rom. iv. 3, to prove that Abraham was justified by faith; which St. James produces to shew, that he was justified by works, and not by faith only.—*Gilpin.*

25. *Was not Rahab the harlot justified by works, &c.*]—To be ‘justified,’ means to be in a state of pardon and acceptance with God.—See *Dr. Taylor* on Rom. xvi.

Rahab’s faith, says *Dr. Macknight*, consisted in her attending to, and reasoning justly on, what she had heard concerning the dividing of the waters of the Red Sea, for a passage to the Israelites, and concerning the destruction of Sihon and Og. For, from these things she concluded, that the God of the Israelites was the true God, and sole governor of the universe. Firmly believing this, she renounced her former false gods, and concealed the Israelitish spies at the hazard of her life. In this she shewed a goodness of disposition, of the same kind with that which Abraham shewed, when he left his country and kindred at God’s command. And as Abraham, for that great act of faith and obedience, was rewarded with the promise of Canaan; so Rahab, as the reward of her faith and works, was not destroyed with the unbelieving inhabitants of Jericho. See notes on Josh. ii. 1, 4.—*Dr. Macknight.*

26. *For.*]—The γάρ, should have been rendered, merely as a particle of affirmation, by ‘indeed,’ ‘verily,’ or ‘truly.’ It is omitted in one copy, and another has δε instead.—See *Griesbach*, and *Kypke*, on Acts xvi. 37.

CHAP. III. VER. 1. *Be not many masters.*]—Rather, ‘Do not many of you become διδασκαλοι, teachers.’ The great desire which the Jews, to whom this epistle was addressed, had to become teachers of the church, after their conversion, and to inculcate the obligation of the law of Moses, is remarked, 1 Tim. i. 7, ‘desiring to be teachers of the law.’ These teachers of the law in the Christian church, were the great corrupters of the Gospel.—*Dr. Macknight.*

2. *For in many things we offend all.*]—Or, ‘On many occasions, we all offend.’

2. *Is a perfect man.*]—Not ‘perfect,’ absolutely speaking; because, in that sense, no one can be perfect. But he is a man of great virtue; a man perfect in comparison of others. For it is reasonable to believe, that one who is strictly conscientious in his words, will be proportionably careful of his actions.—*Dr. Macknight.*

2. *The whole body.*]—*Grotius* thinks that ‘the whole body of Christians’ are meant, and that such a person is fit to be an

ecclesiastical ruler: but the context favors the idea of moral self-government in general. See ver. 6.

5. *And boasteth great things.*]—The sense and connexion seem to require that the Greek verb, μεγαλαυχει, should here signify, ‘accomplishes great things.’ It is compounded of μεγας, ‘great,’ and αυχην, ‘the neck,’ by the arching and tossing of which, the horse shews his wantonness and pride. Hence, it generally means ‘to boast;’ but the strength of some other animals chiefly consists in the neck, such as the bull; and, therefore, this compound word may here indicate the extensive power of the tongue.—See *Wetstein, Macknight, and Gilpin.*

5. *How great a matter.*]—What an immense pile of wood, or other combustible materials, a little fire kindleth. See the marginal reading.

6. *A world.*]—Translate, ‘the gloss, and varnish,’ or ‘the dress, and ornament of iniquity.’ Οκοσμος is common in this sense, which indeed is its true meaning. The reader will observe, that the definite article is expressed in the original. ‘The tongue,’ as Milton says, ‘sets off iniquity, and perverts the truth, by making the worse appear the better reason.’ See note on Matt. iv. 8.—*Wetstein.*

So, also, the learned professor Semler. Compare 1 Pet. iii. 3; and Eccclus. vi. 30.

6. *The course of nature.*]—Literally, ‘the wheel of nature,’ or ‘of generation.’ See the marginal reading.

Bos, Elsner, Alberti, and others, by ‘the natural wheel,’ understand the successive generations of men; one generation going, and another coming without intermission: so that the apostle’s meaning is, ‘the tongue has set on fire our forefathers, it inflames us, and will have the same influence on those who come after.’

Dr. Benson, supposing that γενεσις here is equivalent to the Hebrew ‘Toldoth,’ understands by ‘the wheel of generation,’ the course of a man’s life.

So, also, Grotius. The apostle’s sentiment is true in all these senses.—See *Dr. Doddridge, and Rosenmüller.*

6. *Of hell.*]—It is literally, ‘by Gehenna,’ (see note on Matt. v. 22.) which some think is a bold metonymy for passions, as loathsome and disgusting as the scene of Gehenna.

10. *Out of the same mouth proceedeth blessing and cursing.*]—Better, interrogatively, ‘Doth blessing and cursing proceed out of the same mouth?’—*Markland, in Bowyer.*

12. *So can no fountain, &c.*]—Some copies read, ‘So no

salt spring can produce fresh, or sweet, water.'—See *Griesbach*.

13. *And endued with knowledge.*]—The Greek word, ἐπιστημων, may mean one who is qualified to teach others, and disposed so to do.—See *Rosenmüller*.

13. *Out of a good conversation.*]—Or, 'by good conduct.'

13. *With meekness of wisdom.*]—'With meekness and wisdom united.'

14. *Glory not.*]—That is, 'do not boast of your wisdom and knowledge.' Some read interrogatively, 'Do ye not boast and lie against the truth, in pretending to be wise?' See ver. 13.

17. *The wisdom that is from above is first pure, &c.*]—In this beautiful passage, James describes the excellent nature of that temper, which is recommended by the Christian religion, and the happy effects which it produces. It is the highest wisdom; it cometh from God; and makes those who receive it 'first pure, then peaceable,' &c. All the apostles, except Paul, were illiterate men: but, according to their master's promise, they had, by the inspiration of the Holy Spirit, a wisdom and eloquence given them, far exceeding what they could have acquired by the deepest erudition. Of the fulfilment of Christ's promise, the epistle of James is a striking proof. Search all heathen antiquity, and see whether it can produce any sentiments more noble, or more simply and beautifully expressed, than those contained in this chapter, and indeed throughout the whole of this epistle.—*Dr. Mucknight*,

18. *And the fruit of righteousness, &c.*]—'And the fruit of righteousness is sown with every prospect of success by those who make peace,' or 'who practise peace.'—See *Grotius*.

For the general sense in which the Hebrews understood the word 'peace,' see notes on Ps. cxxii. 8; cxxv. 5; and cxxviii. 6.

CHAP. IV. VER. 1. *Wars and fightings.*]—The connexion between this verse and the conclusion of the last chapter is, 'Observe, now, the effects of principles contrary to peaceableness and gentleness.' Some refer the words to private strifes and contentions, or to such as arise among families, and between different sects; and that they are sometimes used in this sense by classical writers, we may learn from the quotations produced by *Wetstein*. See the marginal reading.

Others, with *Grotius*, understand them of the commotions among the Jews, which preceded the war with the Romans.—See *Abp. Newcome*, and *Rosenmüller*.

2. *Ye lust.*]—Rather, 'ye covet, or desire.'

2. *Ye kill.*]—Some copies and some versions read, ‘ye envy.’ See the marginal reading, which should have been adopted, as more suitable to the context.

2. *Because ye ask not.*]—That is, ‘because ye ask not God’s direction, nor seek his will in prayer.’ Some think that freedom from Roman bondage, and exemption from tribute, were the principal objects, which they vainly endeavoured to obtain.

3. *Your lusts.*]—Rather, ‘your pleasures.’ See the marginal reading. The thing censured is, praying not for the necessities of life, but for the means of gratifying sinful passions.

4. *Friendship of the world.*]—That is, such friendship, or attachment, as leads men to comply with the prevailing vices and follies of the world.

‘The world,’ in Scripture language, is often taken in a very lax and indefinite sense. It here signifies those wicked persons, who form at all times no inconsiderable part of it; and our expression in English, ‘to know the world,’ if we except a familiar acquaintance with the usages of civilised society, means little more than a practical knowledge of the vices and follies of mankind.

5, 6.]—Abp. Newcome, after Dr. Allix, reads and points differently, thus; ‘Do ye think that the Scripture speaketh in vain? doth the Spirit that dwelleth in us stir up to envy? Nay, it bestoweth more abundant favor;’ i. e. it dictates a more gracious method of dealing both with brethren and unbelievers.—See *Bowyer’s Conjectures*.

Wetstein thinks there is an allusion here, and in many other parts of this epistle, to the book of the Wisdom of Solomon. See ch. i. 4, 5, 6, of that book; and vi. 23.

For a variety of conjectures on the meaning of these verses, the reader may consult the Scholia of Rosenmüller.

7. *Resist the devil.*]—This is equivalent to ‘resist all kinds of wickedness.’ By the common rhetorical figure of using the concrete for the abstract, we now, though Christians, still continue to use the names of many heathen deities for the qualities over which they presided, or for which they were remarkable. There are no other means of resisting the devil, says the learned and judicious Rosenmüller, than there are of resisting our own vices and the examples of wicked men; these are by prayer, by vigilant attention, and by the influence of Christ’s holy religion on the mind and conduct.

8. *Double-minded.*]—These were, probably, a sort of wavering, irresolute, half-and-half characters, who could not make up their minds to be Jews, Christians, or any thing else,

that opposed their vicious pleasures, their worldly interests, and selfish passions. See note on ch. i. 8.

9. *Heaviness.*]—Or, ‘dejection.’ The Greek word, *καθηφεια*, implies a downcast look, as an expression of grief and shame.

11. *The law.*]—Perhaps that law, which forms a distinguished feature in the religion of Christ, the duty of loving our neighbour, is particularly referred to, and mentioned as ‘the royal law,’ ch. ii. 8, of this epistle. By transgressing it, they may be said, by inference, to judge it impracticable, or deficient, and thus to vilify and abuse it.

11. *And judgeth his brother.*]—The author means with respect to those things, which the Gospel of Christ considers of an indifferent nature, so far as they respect Christians. By censuring those omissions, or supposed transgressions in others, which the Gospel passes over in silence, these evil speakers may be said to condemn the perfect law of liberty, as not being sufficiently comprehensive and explicit. See the next note.

12. *Who art thou, &c.*]—Thou art not perfect, or free from sin; nor art thou a lawgiver, or an appointed judge of the merit and demerit of another’s actions.

16. But now ye boast of your proud speeches concerning futurity, as if ye were absolutely independent of God. All boasting of this sort is impious, implying great ignorance, both of yourselves and of God.—*Dr. Macknight.*

17. *To him it is sin.*]—Beza and Estius consider this as a general conclusion, enforcing the whole of the reproofs given to the Jews, for acting contrary to the divine records, of which they were the keepers.—*Id.*

The *it* refers not to the ‘knowledge’ of duty, but to the ‘omission’ of it, understood.

The meaning, says Rosenmüller, is, ‘You have been admonished by me, and cannot pretend ignorance; if, therefore, you use any expressions of this sort in future, (ver. 13.) your offence will be aggravated.’ Instead of ‘to do good,’ *καλον ποιεειν* might have been rendered, ‘to do what is proper and becoming.’

CHAP. V. VER. 1. *That shall come upon you.*]—Rather, ‘that are coming on you.’ The sacred writer refers to the exterminating war of the Romans. Or the address may be general, and applicable to such persons as are mentioned in the last chapter, ver. 13.

2. *Your riches.*]—The riches here alluded to, it is probable, were their stores of corn, wines, dried fruits, oil, &c. So the Syriac translator seemed to understand it.

3. *The last days.*]—The awful period when Jerusalem was

to be destroyed, and the Jewish commonwealth abolished by the Romans.

4. *The Lord of sabaoth.*]—The same as יהוה צבאות, ‘the Lord of hosts.’

5. *As in a day of slaughter.*]—Rather, ‘for a day of slaughter.’ The allusion is to victims that were fattened against the time when they were to be sacrificed.

6. *And he doth not resist you.*]—Some, on the authority of one MS. would read, ‘who did not resist you.’ Others prefer the interrogative form, and read, ‘will he not resist you;’ meaning, in the day of judgment, or when you are overwhelmed by the power of your enemies.

By an enallage of numbers, taking ‘the just’ for the plural, instead of the singular, and the aorists in a frequentative sense, we may read, ‘You condemn and destroy the just, who’ (from their helplessness and misery) ‘make no resistance to you.’ If this be the right interpretation, ‘the just’ here alluded to, may be the laboring poor mentioned, ver. 4.—See *Rosenmüller*.

7. *Be patient therefore, &c.*]—The apostle addresses those, who had been harassed and oppressed by their opulent, and rapacious employers.

8. *The coming of the Lord draweth nigh.*]—The coming of our Lord is a topic, which the inspired writers employ, when they find occasion to exhort the brethren to a steady perseverance in the profession of the Gospel, and a patient endurance of those trying afflictions, with which the providence of God, in the first ages of the church, was pleased to exercise his servants. On these occasions, to confirm the persecuted Christian’s wavering faith, to revive his weary hope, to invigorate his drooping zeal, nothing could be more effectual than to set before him the prospect of that happy consummation, when his Lord should come to take him to himself, and change his short-lived sorrows into endless joy. On the other hand, nothing, upon these occasions, could be more out of season, than to bring in view an approaching period of increased affliction; for such was the season of the Jewish war to be. Again, if the careless and indifferent were at any time to be awakened to a sense of danger, the last judgment was likely to afford a more prevailing argument than the prospect of the temporal ruin impending over the Jewish nation, or indeed than any thing else which the phrase of ‘our Lord’s coming,’ according to any figurative interpretation of it, can denote.

It should seem, therefore, that in all those passages of the epistles, in which the coming of our Lord is holden out, either

as a motive to patience and perseverance, or to keep alive that spirit of vigilance and caution, which is necessary to make our calling sure, the coming is to be taken literally for our Lord's personal coming at the last day: and that the figure is rather to be sought in those expressions, which, in their literal meaning, might seem to announce his immediate arrival. And this St. Peter seems to suggest, when he tells us, in his second epistle, that the terms of 'soon' and 'late' are to be very differently understood when applied to the great operations of Providence, and to the ordinary occurrences of human life. 'The Lord,' says he, 'is not slack concerning his promise, as some men count slackness. One day is with the Lord as a thousand years, and a thousand years as one day.' Soon and late are words by which a comparison is rather intended of the mutual proportion of different intervals of time, than the magnitude of any one by itself defined. And the same thing may be said to be coming either soon, or late, according as the distance of it is compared with a longer or a shorter period of duration.—*Bp. Horsley.*

On this subject the reader may consult Dr. Macknight's Preface to 2 Thessalonians, sect. 3 and 4, where it is shewn, that when the apostles wrote there were four comings of Christ to happen; three of which are to be understood in a figurative sense, and a fourth only of a real and personal appearance. 1. Great manifestations of the divine power, whether in the salvation, or destruction of nations, are called 'the coming,' 'the appearing,' or 'the presence of God.' 2. His coming to establish his spiritual kingdom over all people, nations and languages. This included the destruction of Jerusalem, the putting an end to the law of Moses, and the spreading of the Gospel through the world. 3. His releasing his people from their present trial by death; this is accomplished for the most part by no extraordinary display of his power; yet it is fitly enough called 'his day,' and 'his coming.' And 4. The great day, in which he is appointed to judge the world, and to put an end to the present state of things. These different comings are frequently spoken of in scripture; and though the coming of Christ to destroy Jerusalem, and to establish his everlasting kingdom, be represented by the apostles as then at hand, no passage from their writings can be produced, in which his personal appearance to judge the world is said, or even insinuated, to be at hand. The truth is, if the different comings of Christ are distinguished, as they ought to be, we shall find, that the apostles have spoken of each of them according to truth; and that the opinion

which infidels are so eager in maintaining, and which some Christians have unadvisedly espoused, to the great discredit of the inspiration of the apostles, as if they believed the day of judgment was to happen in their life-time, has not the least foundation in scripture. See note on Rev. xxii. 20.

9. *Grudge not one against another.*]—Rather, ‘Grieve not for one another.’ ‘Lament not heavily for the calamities, or even for the deaths of one another.’ See *συναῶ*, Heb. xiii. 17, and *κατα*, 1 Cor. xv. 15. Compare 1 Thess. iv. 13. This interpretation which I do not find elsewhere, says Abp. Newcome, is well connected with the two preceding, and with the two following verses. Others read, agreeably to our margin, ‘Groan not against one another.’ Groaning may be caused by oppression, and when it is merely the natural expression of suffering, it moves God to pity the afflicted person, Judg. ii. 18: but, as Dr. Whitby observes, when it is the effect of impatience, or when it expresses a desire of revenge, it becomes highly criminal. This kind of groaning, therefore, the apostle might well forbid.

Carpzovius thinks, that the Greek verb means violent expressions of indignation on account of injuries sustained; and Price is of opinion, that it indicates the agitation of envy, or of excessive anger.

9. *The judge standeth before the door.*]—The judge, on the instigation of your rich and powerful oppressors, is ready to condemn you. See ver. 6.

11. *We count them happy.*]—Rather, ‘We felicitate,’ or ‘invoke a blessing on them who endure.’

11. *The patience of Job.*]—That is, ‘the suffering of Job.’ One MS. reads ‘of Jacob,’ which is probably right: for the patriarch’s name might have been abbreviated thus, ΙΩΒ.

11. *The end of the Lord.*]—This is the genitive of the agent, and refers to the happy period, which God thought proper to put to the sufferings of Job.

12. *Swear not.*]—That is, use not profane asseverations in common discourse. See Matt. v. 3. 4—36.

14. *Elders of the church.*]—Carpzovius thinks that aged men, who possessed skill and experience in the treatment of diseases, are here meant. If so, the expression ‘of the church’ signifies only that they should belong to the community of Christians, and does not designate any ministerial office, or rank. See, however, Dr. Macknight’s note on the next verse.

14. *Anointing him with oil.*]—The anointing with oil here mentioned, was certainly practised in the ancient church. We

read of it in the parallel text, Mark vi. 13. No stress, however, is laid on the oil; but on the prayer of faith mentioned in the next verse. Our Saviour, in many of his miracles, used external signs; and for the same reason, anointing might be used, which was customary among the Jews. Be it, however, as it may, there is a great difference between anointing a sick person, in order to his recovery; and anointing him professedly when he is dying, as a means of sanctification.—*Gilpin*. See, also, *Dr. Hey's Lectures*, vol. iv. p. 241—247.

Oil is, perhaps, to be taken by way of synecdoche for all the usual, external means of cure, according to the nature of the disease. Compare notes on Ps. xxiii. 5; Matt. vi. 17; and see *Rosenmüller*.

On this text, the Romish church founds the sacrament of 'extreme unction.'

15. *And the prayer of faith.*—In Scripture, 'faith' sometimes signifies spiritual gifts in general, Rom. xii. 3; sometimes the gift of working miracles, 1 Cor. xii. 9; xiii. 2; and sometimes the gift of healing diseases miraculously, Acts iii. 16, in which sense it is to be understood here. The gift of working miracles was called 'faith,' because they were always performed in consequence of an impression made by the Spirit, on the mind of the person who was to perform them, moving him to undertake the miracle, and working in him a full persuasion that it would be performed. Wherefore, 'the prayer of faith,' is a prayer which the elder, moved by the Spirit of God, was to make for the recovery of the sick, in the full persuasion, that the Lord would raise him up.—*Dr. Macknight*.

16. *Confess your faults one to another.*—In sickness we are to confess our faults one to another, not because we have power to grant pardon of sin to each other: but diseases being often inflicted as the punishment of particular sins, (1 Cor. xi. 30.) when the sick are made sensible, in the course of their disease, that they have injured their brethren, they ought to shew their repentance, by confessing these sins to them, and by asking their pardon. This passage of Scripture, therefore, affords no foundation for the popish practice of auricular confession to the priest. Besides, mutual confession being here enjoined, the priest is as much bound by this precept to confess to the people, as the people to the priest; not to mention that confession in general is not enjoined here, but confession to the injured party only, agreeably to our Lord's direction, Mat. v. 25. And when acknowledgment is made to him, he ought to forgive, and pray for the party who injured him, that he may be healed.—*Id.*

16. *The effectual fervent prayer.*]—Rather, ‘the energetic, fervent prayer.’ This passage the papist thinks very authoritative with regard to the worship of saints. He argues, à fortiori, that if the prayers of a good man avail much; the prayers of a saint, or an angel, must avail more. But he ought to consider, that although the prayers and intercessions of a good man are allowed, and, indeed, enjoined; all prayers to angels are forbidden, (see Col. ii. 18.) and the reason is obvious: we cannot pray to a saint, or an angel, without ascribing to him the prerogative of God, in hearing our prayers, which, in fact, makes an act of prayer an act of idolatry. We request the prayers of men on no such reasons. We do not pray *to* men, but *for* them. God may have enjoined prayer for our fellow-creatures for our own sake. It certainly tends greatly to meliorate the heart; and, in the apostle’s language, to ‘provoke unto love, and good works.’—*Gilpin*.

17. *Elias was a man, &c.*]—The case of Elias, or Elijah, here alluded to, seems to be thus. He feared from God’s threatenings against idolatry, that the whole land should be destroyed; and therefore, he prayed for a drought, in order to bring the people to repentance by a slighter punishment. The apostle’s inference is, that the slighter punishment of sickness was intended to save the ‘soul from death,’ (ver. 20.)—*Id.*

20. *And shall hide a multitude of sins.*]—St. Peter has a similar expression, 1 Peter iv. 8. ‘Charity shall cover the multitude of sins:’ not, however, in the person who is possessed of this charity, or christian love; but in the person who is the object of it. It disposes him to forgive his sins, (see Prov. x. 12.) which is what is meant by ‘hiding,’ or ‘covering them.’

Bp. Atterbury, however, (Sermons, vol. i. p. 46.) and Scott, (Christ. Life, vol. i. p. 368.) contend, that ‘the covering of a multitude of sins, includes here the gracious assurance, also, that the pious and efficient zeal of which the apostle speaks, will engage God to look with greater indulgence on the character of the person, who thus exerts it for the salvation of his fellow-creatures, and to be less severe in marking what he himself may have done amiss.—See Bp. Sherlock’s note on 1 Peter iv. 8; and compare Ps. xxxii. 1.

I. P E T E R.

INTRODUCTION.

WITH respect to the authenticity of the first epistle of Peter, there has never been any doubt. Lardner and others have shewn, that it was referred to by Clemens of Rome, by Polycarp, and by the martyrs of Lyons. It was at a very early period, therefore, quoted and received as the genuine production of the inspired apostle by the whole Christian church.

Writers are not agreed as to the particular descriptions of persons to whom this epistle was addressed, notwithstanding the inscription of the apostle himself, ch. i. 1. The question is, whether it was addressed to converted Jews, to proselytes from idolatry to judaism, to Gentile Christians, or to a mixture of all three. It is probable, that no particular classification, or distinction, is meant; but that all the persons belonging to the Christian church, and residing in the countries here mentioned, are intended to be addressed; or, at least, it is not likely that any particular exception was in the contemplation of the holy apostle. Those who wish to see the opinions of different writers detailed on this comparatively unimportant subject may consult *Lardner*, vol. vi. p. 566—572; *Michaëlis*, vol. iv. chap. xxvii. sect. 1; and *Rosenmüller*, on ch. i. 1.

From the salutation (chap. v. 13.) we are led to suppose, that this first epistle was written from Babylon; but whether Babylon in Assyria be meant, or Babylon in Egypt, or either

of the two cities of Jerusalem and Rome, which are sometimes said to be figuratively so called, is by no means certain. The opinion, that Babylon in Egypt is meant, rests on no ground of probability; because there is no evidence, that the apostle Peter was ever in any part of Egypt, nor that there was any Christian church founded there during the first four centuries.

Some suppose, therefore, that Babylon in Assyria is meant, where it is said a great number of the Israelites still remained; and, as St. Peter was peculiarly the apostle of the Jews, he might with propriety be supposed to have visited them, and to have resided there when he wrote this epistle.

Valesius and many learned writers of the Roman communion supposed that Peter was at Rome when he wrote this epistle, and that the imperial city was mystically, or figuratively called Babylon; but authors of this class are evidently interested in fixing Peter's residence and supremacy in Rome at as early a period as possible. Whitby, indeed, and other distinguished commentators are of the same opinion, who cannot be supposed to have been influenced by similar motives; and the traditions of the ancients, which the reader will find collected by Lardner, with his usual industry and learning, are certainly in their favor.

Writers vary with respect to the date of this epistle, some fixing it so early as the year 60, and some so late as 67.

It appears from ch. i. 6, 7, that the Christian brethren to whom this epistle was addressed had suffered some cruel persecutions, or had been exposed to some severe trials; and one object with the holy apostle was, to offer them the consolations of religion, arising from the hope of a joyful resurrection, to re-animate their courage, to strengthen their fortitude, and to support their drooping spirits.

It is evident, also, that they had been calumniated; (see chap. iij. 16, 17.) but the holy apostle exhorts them to perse-

verance in every Christian virtue, as the best means of refuting the accusations of their enemies, presenting to their minds, at the same time, the example of Christ and the glorious rewards of immortality.

The concluding chapter contains some excellent admonitions for the good government of the Christian church, and for regulating the conduct of its ministers.

CHAPTER I.

VER. 1. *The strangers.*]—Rather, ‘the sojourners;’ meaning the Gentile converts. It is clear, says Abp. Newcome, that the first epistle of St. Peter is written to the Gentiles. See ch. i. 1, 2; and it appears, that both epistles were written to the same persons, 2 Pet. ch. iii. 1. Now, that both St. Peter’s epistles were addressed to Gentile Christians, is, he observes, a curious circumstance; as it shews how entirely his prejudices were subdued. Acts x. 28; Gal. ii. 11, 12. See the Introduction to this first Epistle.

1. *Pontus.*]—The kingdom properly called Pontus was possessed by six princes of the name of Mithridates, the last of whom, surnamed Eupator, waged war against the Romans many years; but being at last overcome, they seized his paternal kingdom and all his other dominions. Pontus lay on the south side of the eastern part of the Euxine sea, extending from the river Halys on the west to the country of Colchis on the east. In the time of the Roman emperors, Pontus was distinguished into three parts. The western division was called the Galatian Pontus, because southward it was bounded by a part of Galatia. The chief city of this division was Amisus. The eastern division was called the Cappadocian Pontus, because on the south it was bounded by Cappadocia. Its chief city was Trapezus, which being peopled by a colony from Sinope, it was properly a Grecian city. The middle division was called the Polemonian Pontus, and was separated from the Galatian Pontus by the river Thermoodon, beside which the Amazons are fabled to have dwelt. See the Map prefixed to the Acts of the Apostles.—*Dr. Macknight.*

1. *Asia.*]—As most, if not all the countries here mentioned were in Asia Minor, it is supposed by Rosenmüller, that the apostle means by ‘Asia,’ that part of it which was called Proconsular Asia, and formed a portion of the Roman empire.

2. *And sprinkling of the blood.*]—An allusion to the Jewish ritual, (Exod. xxiv. 6—8; Num. viii. 7; xix. 18, 19.) as a means not only of purification, but of expiation for sins, and as a fit preparation, according to the laws of Moses, for entering into the sanctuary, in order to perform acceptable service to God. Compare Heb. xii. 24. The apostle means that obedience to the law of Christ, and the remission of sins through his blood, were the ultimate ends of their election, according to the foreknowledge of God the Father. See note on Rom. vi. 16.

3. *Unto a lively hope.*]—That is, ‘to the hope of eternal life.’

4. *Preserved in heaven.*]—Rather, ‘preserved in the heavens.’ The inheritance is said to be ‘in the heavens,’ because of its excellency; and to be ‘preserved there,’ to denote its certainty and permanency. Or, the expression may be understood literally, as an allusion to our Lord’s words, ‘I go to prepare a place for you.’ Accordingly, in the following verse, it is represented as ‘ready,’ or ‘prepared to be revealed in the last time.’—*Dr. Macknight.*

4. *For you.*]—Some copies read ‘for us.’ See the marginal reading; also *Wetstein*, and *Griesbach*.

5. *In the last time.*]—That is, ‘in the time of Christ’s second coming to judge the world.’

6. *If need be, ye are, &c.*]—Rather, ‘since it is necessary, ye are distressed by various trials.’

7. *Gold that perisheth.*]—Rather, ‘gold that is liable to be lost.’—See *Parkhurst*, on *απολλυμι*.

Gold, says *Wetstein*, may be certainly said ‘to perish,’ ‘or be lost,’ by the death of its owner, or when it is carried off by thieves.

7. *Though it be tried with fire.*]—And therefore pure, or without alloy.

11. *What manner of time.*]—*Εἰς*, here signifies ‘as to,’ or ‘concerning what particular period of time;’ whether warlike, or peaceable, whether under the Mosaic covenant, or under a new one.—*Abp. Newcome.*

12. *Unto us.*]—Many copies read ‘unto you,’ which is approved by *Wetstein*, and *Griesbach*.

12. *Angels desire to look into.*]—The Greek verb *Παρακυψαι*, literally means ‘to stoop.’ But stooping, being the action of one who desires to look narrowly into a thing, it may with

propriety be rendered by 'look attentively.' The omission of the article before *αγγελοι*, renders the meaning more grand. Not any particular species of angels, but all the different orders of them desire to look into the things foretold by the prophets, and preached by the apostles. See Ephes. iii. 10. This earnest desire of intellectual beings of a superior order to contemplate the sufferings of Christ, was emblematically signified by the cherubim being placed in the inner tabernacle, with their faces turned down toward the mercy-seat, Exod. xxv. 20. To that emblem there is a plain allusion in the word *παρακνυσαι*, 'to stoop.' The apostle's meaning is, if our salvation, and the means by which it is accomplished, are of such importance as to merit the attention of angels, how much more do they merit our attention, who are so much interested in them?—*Dr. Macknight*. See, also, *Grotius*, *Blackwall*, *Doddridge*, and *Rosenmüller*.

13. *Be sober.*]—The Greek word may also mean, 'be watchful and circumspect.'—See *Parkhurst*, on ΝΗΦΩ.

13. *That is to be brought unto you.*]—Rather, 'that is brought unto you by the revelation of Jesus Christ.' The metaphor in the beginning of this verse, derived from the loose flowing dress of the orientalists, is so obvious, as not to need any particular explanation.

14. *In your ignorance.*]—That is, 'during your past state of ignorance of the divine truths of the Gospel.'

17. *And if ye call on the Father.*]—Or, 'and since ye call on the Father,' that is, by offering up prayers unto him.

17. *In fear.*]—The fear of God may be here understood, which occasionally comprehends the whole of religion. Or, it may mean, with a sedulous attention to the discharge of our moral and religious duties. See note on 2 Cor. vii. 15.

18. *Not redeemed with corruptible things, as silver and gold.*]—Properly speaking, 'to redeem,' means to procure life for a captive, or liberty for a slave, by paying a sum of money for them. In scripture, it frequently signifies to deliver from any misfortune simply, without marking the means made use of for that purpose. See 1 Tim. ii. 6. In this sense, the word is used in the passage before us.—*Dr. Macknight*.

Some think that here is an allusion to the lamb, which was offered to the Lord, and was bought at the common expense, furnished by the contribution of the half shekel, as an atonement for their souls. See the next verse, and compare Exod. xxx. 13—16; Levit. i. 4, 10; and iv. 42—35.—*Dr. Doddridge*.

18. *Conversation.*]—Practice, conduct, or behaviour.

23. *Not of corruptible seed.*]—The holy apostle intended by

this remark to lower the pride of the Jews, and to intimate, that their hopes of salvation depended not on their being descended from their father, Abraham; but on the word of God, as revealed by Christ, our Lord. See the next verse.

24. *For all flesh is as grass.*]—The holy apostle illustrates the seasonable admonition, which he is giving to his brethren, the Jews, by a quotation from the great evangelical prophet, Isaiah. See the parallel texts, particularly Is. xl. 6.

CHAP. II. VER. 2. *As new-born babes.*]—Wolfius observes, that the Jewish doctors used to call new proselytes, ‘little children,’ and ‘new-born babes.’ The apostle Peter gave the Christians of Pontus the latter appellation, perhaps, because many of them had been recently converted, and had but lately relinquished their former prejudices. The apostle may be supposed to pursue the metaphor which he used, ch. i. 23.

2. *Sincere milk.*]—This epithet means ‘pure, unadulterated.’ ‘Milk’ being the first nutriment, which the human body receives, is used as a most significant metonymy for the first rudiments of religious knowledge.

3. *If so be.*]—The Greek particle *εἴτε* does not here indicate doubt, but knowledge; and should have been rendered, ‘since, seeing that, because,’ or ‘for.’

4. *A living stone.*]—The holy apostle alludes to a passage in Isaiah, (ch. xxviii. 16.) where the prophet predicts the establishment of the Christian church under the image of a temple, which God himself was to build, the heavenly Messiah being the corner stone and sure foundation of it.

5. *As lively stones.*]—Rather, ‘as living stones.’ A passage which Wetstein quotes from Josephus renders it extremely probable, that the apostle, by this expression, meant to describe the strict unity and love which should subsist between Christian brethren: for stones may be figuratively said to be ‘living,’ when in a temple, or other stately edifice, they are so nicely compacted, and the joints so close, that they appear like one solid mass, without separation, or division, as all animal bodies are. Artificers often say of good work, that it is as close as though it grew together.

6. *Shall not be confounded.*]—Rather, ‘shall not be ashamed.’ His trust and confidence will not be abused, nor exposed to the scorn and derision of enemies.

8.]—Dr. J. Taylor, by altering the punctuation, reads more intelligibly thus: ‘A stone of stumbling and a rock of offence. They stumble at the word,’ &c.

8. *Whereunto also they were appointed.*]—To understand what St. Peter means by the disobedient being appointed to

stumble against the word, let it be observed, that he alludes to Isaiah viii. 15; where it is said, 'And many among them shall stumble, and fall, and shall be broken;' consequently, their being appointed to stumble must be taken in connection with the words, 'and fall, and shall be broken,' which follow in the same sentence, but which the apostle has not expressed, because, being well known to his Jewish readers, he supposed they would naturally occur to them. On this supposition, the apostle's meaning will be, either that the disobedient were appointed to stumble and fall; or, that they were appointed to be broken, as the consequence and punishment of their stumbling and falling.—*Dr. Macknight.*

Dr. Gosset renders more intelligibly, and less exceptionably, 'Which stumble through disbelief of the word, which' [disbelief] 'they were even set' [or resolved] 'upon.'—See *Bowyer.*

9. *But ye are a chosen generation, &c.*—In the Old Testament, the whole nation of the Jews, including both good and bad, is said to be elected, or chosen by God, and the word is never applied exclusively to those of the Jews who were obedient to his commands; 'Because he loved thy fathers, therefore he chose their seed after them; and brought thee out in his sight, with his mighty power, out of Egypt:' Deut. iv. 37. 'The Lord thy God hath chosen thee to be a special people unto himself above all people that are upon the face of the earth:' Deut. vii. 6. 'I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen:' Is. xliii. 20. 'I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there:' Is. lxxv. 9. 'For Jacob my servant's sake, and Israel mine elect:' Is. xlv. 4. 'Thus saith the Lord God: In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I am the Lord your God:' Ezek. xx. 5. 'O ye seed of Israel his servant, ye children of Jacob his chosen ones.' 1 Chron. xvi. 13. It is plain that the collective body of the Jews, all the descendants of Abraham, Isaac, and Jacob, both the rebellious and the faithful, are here denominated the chosen, or elect of God; and in the numerous passages of the Old Testament, in which they are thus spoken of, there is not the slightest allusion to their being predestinated to happiness in the world to come; nor indeed will any one contend that all the Jews were designed for eternal salvation. They were elected in this world only, as an in-

troductory and preparatory step to the execution of God's merciful scheme of human redemption, through the incarnation and sufferings of Christ.

We shall, in like manner, find that the same words, 'elect,' and 'chosen,' are applied to collective bodies of men, who were converted to the Gospel, without any restriction to those who were obedient to its precepts, and will hereafter be saved; and that an infallible certainty of salvation, in consequence of a divine decree, is not attributed to any number of Christians, or to any single Christian, throughout the New Testament.

St. Peter tells the 'strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,' that they are 'elect, according to the foreknowledge of God;' ch. i. 1, 2; and here 'a chosen generation, a peculiar people; that they might shew forth the praises of him who hath called them out of darkness into his marvellous light.' It is evident that the apostle here refers to the calling of these men to the knowledge of the Gospel, which, like every other circumstance relative to this gracious dispensation, was foreknown by God; and that by denominating the Christians of these five extensive countries, indiscriminately, 'elect,' and 'a chosen generation;' he did not mean to assert that they would all be saved; but that they were admitted to 'the marvellous light' of the Gospel, while other nations were still wandering in the 'darkness' of heathenism. And, to put this beyond all doubt, the same persons, whom in his first epistle he addresses as 'elect according to the foreknowledge of God;' in his Second Epistle, he addresses 'them that have obtained like precious faith with us, through the righteousness of God, and our Saviour Jesus Christ:' ch. i. 1. To be elect, and to be a believer in Christ, therefore, are the same thing.

The whole tenor of these epistles plainly proves, that St. Peter did not consider that the persons to whom he writes must necessarily be saved; for among other precepts and exhortations, he says, 'Give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:' (2 Pet. i. 10.) therefore, the salvation of these elect, of this chosen generation, was so far from being certain, that it depended upon their own 'diligence;' their 'not falling' was so far from being infallibly decreed, that it depended upon their doing those things which the apostle commanded: and he even predicts, that 'false teachers, who would bring in damnable heresies, even denying the Lord that bought them, should make merchandize of some of them;' (2 Pet. ii. 1, 3.) that is, should seduce them from the true faith in Christ, and, consequently,

defeat their salvation: some, therefore, of these elect persons were not saved.—Bp. of Lincoln's Ref. of Cal. p. 202—205.

9. *A royal priesthood.*]—A priesthood with eminent, religious privileges. See ver. 5; Exod. xix. 6; Rev. i. 6; v. 10; xx. 6. The ancient union of the royal and priestly offices may be alluded to. See Gen. xiv. 18.—*Abp. Newcome.*

'Royal' is used, in all languages, as an epithet of superior excellence. See note on James ii. 8.

10. *Not a people.*]—That is, not a people 'of God,' understood. See the parallel texts.

11. *As strangers and pilgrims.*]—'As persons who sojourn in this transitory life only for a short time, and who ought not, therefore, to consider it as an abiding country, or your home.' The expressions of the holy apostle become peculiarly beautiful and significant, if we may consider him as addressing persons, who were driven from Palestine, the native country of their fathers, and scattered through the extensive regions of Asia Minor, where they were justly considered as 'strangers,' that is, 'foreigners;' and 'pilgrims,' or 'wanderers.' See the Introduction.

12. *In the day of visitation.*]—Various interpretations are given of this expression, or rather of the event to which it refers.

Rosenmüller thinks that it relates to the time when God might please to convert these Gentiles, and communicate to them the blessings of Christianity more extensively.

Others are of opinion, that a season of persecution is meant; when the heathen magistrates and others might be led to examine into the principles, character, and conduct of Christians; and some suppose that 'the day of visitation' is a general expression for the day of trial, or for the awful day of judgment. The second opinion appears the most probable, and best suited to the context.

13. *The king.*]—The Roman emperor is here supposed to be particularly meant; because the original is not 'to kings,' in the plural number, but to 'the king.'—See *Grotius*, and *Dr. Mac-knight*.

But it should be remarked, that the definite article is omitted in the Greek, though it is prefixed to the same word, ver. 17; and therefore it might have been rendered, 'whether it be to a king,' without any particular distinction. See notes on Rom. xiii. 1, 4.

14. *Governors.*]—The Roman proconsuls, prætors and quæstors in the different provinces of Asia, we may suppose are here intended. The tumultuous disposition of the Jews, at this period, says Bp. Barrington, and their reluctance to obey hea-

then officers, rendered this caution to the Christian converts absolutely necessary.

15. *Foolish.*]—Not with respect to the powers of their minds; but with relation to their principles and conduct.

16. *Maliciousness.*]—Rather, ‘wickedness and vice;’ or ‘evil’ in general. The Greek word is κακία.

17. *Honour all men.*]—That is, shew every man that respect which is his due.

Beza thinks that the Greek verb comprehends the reciprocal duties of Christian charity.—Vid. *Wolfii* Curas, and *Rosenmüller*.

18. *With all fear.*]—See note on 2 Cor. vii. 15; and compare ch. i. 17.

19. *Thankworthy.*]—The word is χάρις, and we should now say, perhaps, instead of ‘thankworthy,’ that it formed a favorable trait in his character. Every Greek scholar knows the extensive sense of χάρις, and will apply it in that manner which best suits the context.

Some copies have, after χάρις θεῷ, θεῷ, or παρὰ τῷ θεῷ, meaning, that it was ‘pleasing,’ or ‘acceptable to God.’ See the next verse.

19. *Endure grief.*]—Rather, ‘if he patiently endures sorrows, or distresses,’ in the plural number, as it is in the Greek. The verb υποφέρει, also, gives an idea of our homely, but significant expression, of ‘bearing up’ under hardships and sufferings.

20. *When ye be buffeted.*]—i. e. ‘When ye are ill-treated.’ It is, as the rhetoricians term it, the species used for the genus. See note on 2 Cor. xi. 20.

21. *For even hereunto, &c.*]—‘It is the natural consequence of your Christian profession in these times, that your patience should be exercised by unjust sufferings.’ Having made mention of Christ, St. Peter digresses on his character in an affectionate and animated manner.—See *Doddridge*.

23. *When he suffered, he threatened not.*]—On some occasions, as Abp. Newcome remarks, he severely reprov'd the Jewish rulers; but when he suffered, he neither condemned nor threatened, lest he might be thought subject at that awful moment to any resentment, or any vindictive sense of injury.

23. *Himself.*]—The author of the Syriac version supplies ‘his cause’ instead of ‘himself.’—See *Beza*, and the marginal reading.

24. *The tree.*]—That is, the cross; called in Latin, ‘Arbor infelix.’ ‘The fatal tree’ used to be, in English, an expression for the gallows.

24. *Bare our sins.*]—That is, ‘the punishment due to our sins.’—See *Rosenmüller*.

CHAP. III. VER. 1. *Without the word.*—Abp. Newcome renders it, ‘without preaching the word;’ but Dr. Macknight, after Grotius, translates ‘without speech;’ that is, without talking on the subject, &c. ‘Here Peter,’ says the latter commentator, ‘wisely intimated to the women, that the silent, but powerful persuasion of a becoming behaviour, would be more effectual in winning their unbelieving husbands to embrace the Gospel, than many arguments, proposed, perhaps, with heat for the purpose of convincing them: for when the husbands found what a happy influence the Gospel had in making their wives sweet-tempered and dutiful in every respect, they could not but entertain a good opinion of a religion, which produced such excellent effects.’

The Greek *ανευ λογος* might have been rendered, ‘without a word;’ that is, ‘silently, and of their own accord.’—See *Rosenmüller*.

The ‘likewise,’ at the beginning of this verse, seems to indicate, that it should be read in connection with ver. 18, 19 of the last chapter.

2. *Conversation coupled with fear.*—Rather, ‘conduct,’ or ‘behaviour,’ united with deference and respect. The English reader ought to remember the peculiar sense in which the apostles used the word *φοβος*, ‘fear.’ See note on 2 Cor. vii. 15.

3. *Wearing of gold.*—Alluding to the gold chains, which they wore for necklaces, bracelets, and head-ornaments.

3. *Putting on of apparel.*—That is, gaudy and expensive dress. The Greek also may imply a fastidious care and nicety in fitting and adjusting it; or, rather, as the word is in the plural number, it may mean many articles of dress.

4. *The hidden man of the heart.*—A periphrasis for the mind, or our intellectual nature. It is what St. Paul calls, Rom. vi. 22. ‘The inward man.’

4. *The ornament of a meek and quiet spirit.*—‘How must all the short-lived beauties,’ says Blackwall, ‘the shapes, features, and most elegant rich ornaments of the mortal body, which attract the eyes and admiration of vain mortals, fade away and lose their charm and lustre, when compared with the heavenly graces of a pious and regular temper, the incorruptible ornaments and beauties of the soul, which are ever amiable, and of high value in the eye of God, the Sovereign Judge of what is good and beautiful!’—Sacred Classics, v. 1.

6. *Whose daughters ye are.*—That is, ‘whom ye resemble;’ or ‘whose daughters ye deserve to be called.’

6. *Not afraid with any amazement.*—Not frightened into actions, contrary to your religious principles, through an ex-

cessive fear of your husbands. It is worthy of notice, says Dr. Macknight, that while the apostle enjoined wives to be in subjection to their husbands, he cautioned them against committing sin, either from a desire to please their husbands, or from the fear of offending them. Or, the apostle may mean to express a general sentiment of moral conduct, and to say, so long as they behaved well, and kept themselves free from the influence of that fear, which would render them, on the most important occasions, no longer mistresses of themselves, or their actions. The Greek word rendered 'amazement,' is derived from a verb which means 'to fall.'

7. *According to knowledge.*]—That is, perhaps, according to that knowledge, which teaches us the imperfection of every state and condition of life; which may inform us of the particular character, disposition, and frailties of our wives, while it impresses us with a deep sense of our own faults and infirmities.

Others think that the precept enjoins conjugal fidelity, and forbids all promiscuous intercourse between the sexes.—See Rosenmüller.

7. *Giving honour unto the wife.*]—This may mean, supporting and protecting her. See note on Exod. xx. 12.

7. *Weaker vessel.*]—The Greek adjective means chiefly with respect to physical strength.

7. *The grace of life.*]—That is, 'the gift of immortal life.'

7. *That your prayers be not hindered.*]—Meaning, by jealousy, domestic quarrels, and contentions for power. Prayer cannot be acceptable, or efficacious, in the sight of God, unless it proceeds from a mind that is at peace, and in a state of charity and love towards our fellow-creatures.

8. *Finally.*]—Το δε τέλος, is here improperly rendered; for, as Rosenmüller observes, the discourse is not drawing towards an end. It should rather have been, 'In short,' or 'upon the whole.'

8. *Be courteous.*]—Many copies, and some ancient versions have, instead of φιλοφρονες, ταπεινοφρονες, 'humble,' or 'of lowly mind,' which Griesbach admits into his text.

9. *Blessing.*]—The Greek participle ευλογουντες, may here signify speaking, or replying with propriety and decorum; i. e. with a due sense of what your own character and profession, as Christians, require. See the next verse.

9. *Knowing that ye are thereunto called.*]—Knowing that ye are invited to cultivate this meek and affectionate disposition, that ye might inherit a blessing from God as your reward,

11. *Let him eschew evil.*]—‘Let him turn away from evil.’ Compare Ps. xxxiv. 12—16.

14. *Their terror.*]—That is, ‘the terror which persecutors generally cause.’ It is not unusual, in scripture language, for the antecedent to be thus understood.

18. *Being put to death in the flesh, but quickened by the Spirit.*]—Some commentators are of opinion, that ‘the flesh’ here means the human nature of Christ, and that ‘the Spirit’ signifies his divinity. The original may be rendered, ‘put to death as far as respects the flesh; but restored to immortal life as to the spirit.’ Others think, with Rosenmüller, that nothing more is intended by the holy apostle than a contrast between the body and the soul; the former of which is easily destroyed, whereas the latter is endowed with the principle of immortality.

19. *The spirits in prison.*]—It is hardly necessary to mention, that ‘spirits’ here can signify no other spirits than the souls of men; for we read not of any preaching of Christ to any other race of beings than mankind. The apostle’s assertion, therefore, is this, that Christ went and preached to souls of men in prison. The invisible mansion of departed spirits, though certainly not a place of penal confinement to the good, is nevertheless in some respects a prison. It is a place of seclusion from the external world, a place of unfinished happiness, consisting in rest, security, and hope, more than enjoyment. It is a place which the souls of men never would have entered, had not sin introduced death, and from which there is no exit by any natural means for those who once have entered. The deliverance of the saints from it is to be effected by our Lord’s power. As a place of confinement, therefore, though not of punishment, it may well be called ‘a prison.’ The original word, however, in this text of the apostle, imports not of necessity so much as this, but merely a place of safe keeping; for so this passage might be rendered with great exactness. ‘He went and preached to the spirits in safe keeping.’ And the invisible mansion of departed souls is to the righteous a place of safe keeping, where they are preserved under the shadow of God’s right hand, as their condition sometimes is described in scripture, till the season shall arrive for their advancement to future glory; as the souls of the wicked, on the other hand, are reserved, in the other division of the same place, unto the judgment of the great day. Now, if Christ went and preached to souls of men thus in prison, or in safe keeping, surely he went to the prison of those souls, or to the place of their custody; and what place that should be but the hell of the

Apostles' Creed, to which our Lord descended, I have not met with the critic that could explain.—*Bp. Horsley*, Sermons, vol. ii. p. 177. Farther, continues this learned prelate,

'The souls in custody, or in prison, to whom our Saviour went in his disembodied soul and preached, were those 'which sometime were disobedient.' The expression 'sometime were,' or 'one while had been disobedient,' implies, that they were recovered, however, from that disobedience, and, before their death, had been brought to repentance and faith in the Redeemer to come. To such souls he went and preached. But what did he preach to departed souls, and what could be the end of his preaching? Certainly he preached neither repentance nor faith; for the preaching of either comes too late to the departed soul. These souls had believed and repented, or they had not been in that part of the nether regions, which the soul of the Redeemer visited. Nor was the end of his preaching any liberation of them from we know no not what purgatorial pains, of which the scriptures give not the slightest intimation. But if he went to proclaim to them (and to proclaim, or publish, is the true sense of the word 'to preach') the glad tidings, that he had actually offered the sacrifice of their redemption, and was about to appear before the Father as their intercessor, in the merit of his own blood, this was a preaching fit to be addressed to departed souls, and would give new animation and assurance to their hope of the consummation in due season of their bliss; and this, it may be presumed, was the end of his preaching.'—*Ib.* p. 186. See *Poole's Synopsis*, and *Bp. Pearson*, p. 225—252, tenth edit.

The interpretation of this difficult text by others is very different. By 'spirits in prison,' Weston understands spirits imprisoned in the body; so that, according to him, the sense is, he preached to the living by his apostles, that they might not be disobedient, as those in the days of Noah had been, when all but eight persons perished in the universal deluge.—See, also, *Dr. Macknight*.

This is one of those few passages of holy scripture, which stand alone, unsupported by other parallel texts, and which chiefly gave rise to the article in 'the Apostles' Creed,' as it is called, 'he descended into hell.' See Articles of Religion agreed upon in Convocation, 1552, in which this text is the only authority cited by our reformers.—See, also, *Bp. Horsley's Sermons*, vol. ii. p. 182; and *Dr. Hey's Lectures*, vol. ii. p. 374, who thinks with *Bp. Pearson*, that the only pillar on which this doctrine rests is Acts ii. 24—31; but in many parts of the Septuagint ψυχη, here rendered 'soul,' means 'a dead body.'

Compare Lev. xix. 28; xxi. 1, 11; Num. vi. 6; and that *ᾅδης*, 'hell,' means also 'the grave,' is well known.

The learned Bp. Pearson has shewn, that this article was not found in many of the most ancient Creeds of the Christian church (p. 225); and Wheatly supposes, that it formed no part of the Apostles' Creed originally; but was afterwards added in opposition to some prevailing heresies. See p. 150, fol. edit. It first appeared in the Creed, or Confession, which was adopted by the church of Aquileia towards the end of the fourth century; but it is remarkable, that in this there is no mention of Christ's burial: and the words used, 'Descendit ad Inferna,' may only mean his descent into the grave; for the next article which says, that, 'he rose again from the dead,' plainly indicates that he had been in the state of the dead. It should be observed also, that the Nicene Creed omits this article, and that which is commonly called 'the Creed of St. Athanasius,' has 'he descended into hell;' (which is equivocal, for 'hell' may mean only 'the grave,') but does not mention the burial. It is evident that many of the Christian fathers confounded these two articles, though they are certainly kept distinct by our church, at least in the Apostles' Creed, as well as in the Articles agreed upon in the Convocation of 1562, and thought that the burial of Christ, and his descent into hell, meant the same thing: but this single text of St. Peter, by specifically mentioning that he 'preached unto the spirits in prison,' certainly proposes an additional article of faith, which to expound satisfactorily, seems to have occasioned critics and commentators the greatest embarrassment and difficulty; for, as Bp. Pearson observes, 'though a probable interpretation of the words of David may be given, by supposing that *ψυχῇ* or *נַפְשׁ*, means 'dead body,' and *ᾅδης*, or *קבר*, 'the grave;' yet this cannot pretend to an exposition of the Creed as it now stands, (p. 233) and certainly does not satisfactorily explain the present text.' We must repose, therefore, for want of further light, on the probable and ingenious conjectures of the learned Bp. Horsley; but if the reader wishes to see more, he may find them in the Scholia of Rosenmüller. The earliest period of admitting this article into the Romish creed is fixed by Bp. Pearson, so late as A. D. 785.

21. *The like figure whereunto even baptism.*—Rather, 'to which the antitype baptism;' and the word *τυπος*, 'type,' denotes a thing that is so formed, as to convey an exact image of itself, by impression on another substance capable of receiving the impression. In scripture, it signifies a pattern according to which a thing is made. Thus the visionary tabernacle, shewn to Moses in the mount, is called *τυπος*, 'type,' or 'pattern,' be-

cause he was to make the material tabernacle exactly like it, Heb. viii. 5. In scripture, likewise, *τυπος*, 'a type,' signifies an example of moral conduct to be followed, or avoided, 1 Cor. x. 6, 11. The word *αντιτυπος*, 'antitype,' denotes the thing formed in imitation of the 'type,' or 'pattern.' Thus, Heb. ix. 24, the Mosaic tabernacles are called *αντιτυπα*, 'antitypes,' or likenesses of the true tabernacle or habitation of the Deity, because they were formed according to the *τυπος*, 'pattern' shewed to Moses, which was considered as the true tabernacle.

Farther, because some remarkable persons and events, recorded in scripture, were so ordered by God, as to be fit emblems, or representations, of future persons and events; (see Gal. iv. 24.) these persons and events are called 'types,' and the things which they represented, or prefigured, are called 'antitypes.' Thus, Rom. v. 14, Adam is called *τυπος*, 'the type' of Christ, who on that account is called 'the second Adam.' (1 Cor. xv. 45, 47.) Thus, also, the water of baptism is here called 'the antitype to the water of the flood,' because the flood was a type, or emblem of baptism in the three following particulars:

1. As, by building the ark and by entering into it, Noah shewed a strong faith in the promise of God, concerning his preservation by the very water, which was to destroy the antediluvians for their sins; so, by giving ourselves to be buried in the water of baptism, we shew a like faith in God's promise, that though we die and are buried, he will save us from death, the punishment of sin, by raising us from the dead at the last day.

2. As the preserving of Noah alive during the nine months he was in the flood, is an emblem of the preservation of the souls of believers, while in the state of the dead; so, the preserving of believers alive, while buried in the water of baptism, is a prefiguration of the same event.

3. As the water of the deluge destroyed the wicked antediluvians, but preserved Noah, by bearing up the ark in which he was shut up, till the waters were assuaged and he went out of it to live again on the earth; so baptism may be said to destroy the wicked, and to save the righteous, as it prefigures both these events: the death of the sinner it prefigures by the burying of the baptized person in the water; and the salvation of the righteous by raising the baptized person out of the water to live a new life.—*Dr. Macknight.*

CHAP. IV. VER. 1. *The same mind.*]—That is, the same resolution to suffer for the glorious truths of the Gospel.

1. *For he that hath suffered in the flesh, hath ceased from sin.*]

—These words do not relate to Christ, who never sinned, but to men, who, in suffering calamities, imitate his example. The meaning of the apostle, therefore, is merely this; since Christ has patiently suffered afflictions in the flesh, you also should do the same; for your suffering is attended with this advantage, that it causes you to desist from sin. What influence the calamities of life have in withdrawing us from vice and error, experience teaches.—See *Rosenmüller*.

2. *The lusts of men.*]—The sinful passions and pursuits of human nature. The genitive ‘of men’ is used as an adjective. See note on 1 Cor. xii. 8.

3. *And abominable idolatries.*]—It must not be concluded from this expression, that the persons whom St. Peter addressed, had been, in general, idolaters; but rather Jews, who had imitated the idolatrous customs and amusements of the Greeks, to which we find, from 2 Macc. iv. 9—16, and other places, they were extremely prone.

5. *The quick and the dead.*]—A common scriptural expression, meaning ‘all mankind.’ See the parallel texts.

6.]—Dr. Macknight’s commentary on this verse is; ‘Besides, to encourage you to suffer death for Christ, know that for this purpose, the Gospel has been preached even to the dead in sins, (Ephes. ii. 1.) to the Gentiles, to assure them, that, although they may be condemned to death, indeed, by men in their fleshly body, as Christ was; yet they shall live eternally by the power of God in their spiritual body as Christ now liveth.’ See note on Prov. xv. 10.

Instead of ‘was the Gospel preached,’ we may render, with Carpzovius, Rosenmüller, and others, ‘the joyful tidings were announced to them who were condemned to die, that though they might be judged according to men in the flesh, yet they should obtain eternal life by the power of God.’

7. *The end of all things is at hand, &c.*]—This must, undoubtedly, signify either death, which may be considered as the end of the world to every individual; or the consummation of all things, which may be said to be at hand, in the sense in which our Lord, long after the destruction of Jerusalem, says to the church, ‘Behold, I come quickly,’ Rev. xxii. 7, 20.—*Dr. Doddridge*.

The epistle being written, A. D. 67, about a year after the war with the Romans began, which ended in the destruction of Jerusalem and of the Jewish state, Peter, who had heard his master’s prophecy concerning these events, and concerning the signs of their approach, had good reason to say, that they had approached. It will be said, perhaps, that the brethren in Pontus

had little interest in the destruction of the Jewish state. Yet, as the Jews were the bitter persecutors of the Christians, in all the countries where they had any power, it must have been a great consolation to the brethren every where, to be assured that the power of their chief persecutors was soon to be utterly broken. Also, to know that the law of Moses was soon to be abolished, must have prevented the Gentiles from receiving the Jewish rites.—*Dr. Macknight.*

7. *Be ye therefore sober.*—Rather, ‘Be ye therefore prudent.’

8. *Charity shall cover the multitude of sins.*—‘To cover sins,’ signifies to excuse them, to exempt them from wrath and punishment.—In any other sense, it is impossible for sins to be ‘covered’ in the sight of God, who cannot be deceived, or imposed on, or so over-delighted with the good we do, as not to see and note our evil actions. With respect to the judgment of men, this expression will bear a stronger exposition; for, whether we consider the charitable person as judging of other men’s sins, his charity may incline him to think much better of sinners than they deserve; or, whether we consider others judging of the charitable person’s offences, it is natural enough for men to be charmed with the goodness and excellency of charity, and not to see, or not to attend to, the defects which appear in such good company.—*Bp. Sherlock.* Compare Ps. xxxii. 1; and James v. 20.

Many copies read *καλυπτει*, ‘covers,’ in the present tense; and there is no definite article before ‘multitude;’ so that it should have been ‘a multitude of sins.’ The declaration of the apostle intimates the forbearing mercies of God, and states the effect of a kind and forgiving temper towards our fellow-creatures. Compare Eph. iv. 32.

9. *Without grudging.*—Rather, ‘without murmurings.’ The verb ‘use,’ means ‘practise.’

11. *As the oracles of God.*—That is, as the oracles of God require; or agreeably to the truth and spirit of the holy Scriptures.

12. *Fiery trial.*—Meaning, the severe trial of persecutions and afflictions, called ‘fiery,’ perhaps, because many were really burned; or else metaphorically so, from the methods and process of trying and purifying the precious metals from dross by fire.

14. *The spirit of glory and of God resteth upon you.*—This is an allusion to Is. xi. 2. The spirit of glory, which rested on the persecuted disciples of Christ in the first age, was a spirit of fortitude enabling them to suffer the greatest evils without shrinking; a virtue which the heathens greatly admired. For which reason, when they put the first Christians to death for re-

fusing to worship idols, they were so struck with the constancy, patience, meekness, and benevolence wherewith they suffered, that it led many of them to think well, both of a religion, which inspired its votaries with such admirable virtues, and of those votaries themselves. And, as this constancy in suffering, from which the Christians derived so much glory, proceeded from the aid of the Spirit of God, the apostle justly termed it both 'the spirit of glory' and 'the spirit of God.'—*Dr. Macknight*. See, also, *Rosenmüller*.

The genitives 'of glory,' and 'of God,' may have, according to the Hebrew idiom, the nature of adjectives.

17. *Judgment.*]—Rather, 'punishment;' or 'condemnation,' preparatory to it.

Some think that 'the house of God' means 'the whole body of Christians;' but others, more probably, apply it to 'the Jews' converted to Christianity, who were called, in former times, 'the household of God,' the 'people of God,' &c. See ch. v. 3.

18. *And if the righteous scarcely be saved.*]—'With difficulty,' (so the word *μολις* signifies,) 'can be saved.' That the apostle is not speaking here of the difficulty of the salvation of the righteous at the day of judgment, will be evident to any one who considers, 2 Pet. i. 11. 'Thus there shall be richly ministered to you an entrance into the everlasting kingdom.' What he speaks of, is the difficulty of the preservation of the Christians at the time of the destruction of Jerusalem. Yet they were preserved; for so Christ promised, Matt. xxiv. 13. But the ungodly and wicked Jews were neither saved in Judea, nor any where else.—*Dr. Macknight*. See Prelim. Obs. to Rom, Obs. vii.

19. *Commit the keeping of their souls.*]—*Παρατιθεσθωσαν τας ψυχας εαυτων*, 'Commit their *lives* as a deposit,' (see 2 Tim. i. 12.) 'to be restored to them at the resurrection.' So the word *ψυχας* is translated, Matt. x. 39. But, if it is understood in this passage of 'our souls,' there may be an allusion to Christ's words on the cross, Luke xxiii. 46. 'Father, into thy hands' (*Παραθησομαι το πνευμα μου*) 'I commit my spirit.'

Rosenmüller considers the Greek word *ψυχας*, as a synecdoche, equivalent to 'themselves,' or 'their personal existence.' It is so used, in the singular number, frequently, by David and other inspired writers. See the texts in *Cruden* under 'soul.'

CHAP. V. VER. 2. *Of a ready mind.*]—Rather, 'with a ready mind;' with diligence and alacrity.

3. *God's heritage.*]—The Jews were so called anciently, (compare Deut. iv. 20; ix. 29.) and, on becoming Christians, they had a twofold claim to this appellation.

5. *Resisteth the proud.*—Or, ‘sets his face against the proud.’

6. *The mighty hand of God.*—That is, his righteous judgments and his almighty power.

8. *The devil.*—By his instruments, your accusers and persecutors. Some think that the word should be rendered ‘the false accuser,’ or ‘calumniator;’ which, by a common enallage of numbers, may be taken in the plural for ‘false accusers,’ or ‘calumniators.’—See *Markland*, and *Bowyer*, 4to. and note on *Ephes. iv. 27.* See, also, *Abp. Newcome*, and *Rosenmüller*.

12. *As I suppose.*—Rather, ‘as I am persuaded.’ It is not an expression of doubt; but of experience, or conviction, and as the result of reasoning on the subject. Compare *Rom. viii. 18*, where the same word, λογίζομαι, is used in the same sense.

12. *Grace.*—χάρις seems here to be used for ‘religion,’ which, by way of eminence, may well be called ‘the grace,’ or ‘favor of God,’ to man.

13. *The church that is at Babylon.*—From this passage some commentators imagine, that St. Peter wrote the present epistle from the neighbourhood of Babylon, where many Jews had remained ever since the Babylonish captivity, and among whom he is said to have preached the Gospel with great success. See the Introduction.

13. *Marcus my son.*—That is, ‘Mark, the evangelist,’ who was converted by St. Peter.

II. P E T E R.

INTRODUCTION.

WE learn from Eusebius, (Hist. Eccles. lib. iii. cap. 3, et 25.) and Jerome, (in Catalog. Scriptorum Eccles.) that many of the Christian fathers rejected this epistle, as not being the genuine production of the apostle, Peter, chiefly on account of the difference of style in which this is written, compared with that of the First Epistle; and because many churches, it appears, had not, at a late period, admitted it into their canon of Scripture.

Its divine authority, however, was admitted by Athanasius, by Cyril of Jerusalem, by the Council of Laodicea, which was held about the middle of the fourth century, by Epiphanius, and others; and, at length, it was generally acknowledged and received by the Christian church. (See *Lardner*, vol. iv. p. 283—316.)

The early fathers were, indeed, extremely scrupulous of admitting books to be of divine authority; and rejected by far the greater number of those that were offered to them as such. Every thing, it appears, was submitted by them to the strictest scrutiny, and the severest test, wisely judging, that, when all the essential articles of the Christian faith had been fully revealed and established, there would be more danger, and less utility, in having too many books than too few: and it is not improbable, that the new discoveries made, or, at least, sanctioned in this epistle, and in that of Jude, respecting the punishment of the fallen angels, the destruction

of the heavens and the earth by fire, and some other subjects, would subject it, as a matter of course, to a more rigid examination than ordinary. See the Introduction to Jude.

Their decision, we may farther suppose, with respect to this, and the other four controverted epistles, was in some measure regulated by the author of the old Syriac Version of the New Testament, which appears to have been made so early as the second century, and which contains not this Second Epistle of Peter: or, rather, the same reasons, perhaps, which determined the one to reject it, were also conclusive in the estimation of the other; for neither Papias, nor Irenæus, who lived about the same time, mentions this epistle. See Prolegomena, p. 19.

With respect to the objection that has been raised on the difference of style, it has been said, generally, that an author's style is regulated, in a great measure, by the nature of his subject; that this diversity is chiefly perceptible in the second chapter of this epistle, which is as different from the other two chapters, as it is from the language of the first epistle. It has been fairly argued, therefore, that the same objection would go to prove the author of the second chapter to be different from the author of the first and third.

Admitting the diversity of style in the two epistles to be so great, as to render it improbable that they should be the composition of the same writer, which seems granting too much, St. Jerome supposes, that the apostle wrote originally in the Syriac language; and that the translator of this Second Epistle was not the same person, who was employed to translate the first into Greek. Bp. Sherlock, (Dissert. i. p. 179, 181.) conjectures, with equal probability, that the second chapter of this epistle, and the whole of Jude, were extracted from the accounts, which some ancient Jewish writer gave of the false teachers of his time, and of the judgments which God denounced against them.

It is somewhat remarkable, that the author, in the first

epistle, should call himself simply 'Peter,' and here 'Simon Peter,' a circumstance which led the learned Grotius to conjecture, that this second epistle might be the composition of 'Symeon,' who, after the death of James, was bishop of Jerusalem: but there are several circumstances, which are wholly inapplicable to him, unless we suppose him guilty of forgery and imposture; such as chap. i. 14, which is an allusion to the event predicted by our Lord respecting Peter's death, John xxi. 18, 19; and particularly ch. i. 17, 18, where the author expressly declares, that he was present at the glorious transfiguration of Christ.

Besides, as to the mere name, it should be remembered, that Peter is called *Συμεων*, 'Symeon,' 'Simeon,' or 'Simon,' Acts xv. 14; and frequently 'Simon Peter,' by St. John in his Gospel.

'The matters contained in this epistle,' says Dr. Mac-knight, 'are highly worthy of an inspired apostle; for, beside a variety of important discoveries, all tending to display the perfections of God and the glory of Christ, we find in it exhortations to virtue, and condemnations to vice, delivered with an earnestness of feeling, which shews the author to have been incapable of imposing a forged writing upon the world; and that his sole design in this epistle, was to promote the interests of truth and virtue.'

In the first chapter, the apostle endeavours to comfort and re-establish the hopes of true believers, who had suffered reproach, persecution, and calamity, 'for righteousness' sake,' by the power and coming of the Lord Jesus. In the second, he censures and condemns those 'false teachers,' who had introduced the most pernicious heresies, we find, and 'denied the Lord who bought them.' In the third and last chapter, he considers the public scoffers at the religion of Christ, and their insulting question, 'Where is the promise of his coming?' He enters into their argument, and shews, from what had already happened in the world how ignorantly and perversely

they reasoned concerning the events of futurity. He concludes with proper cautions to Christians, when they contemplate and endeavour to understand the times and seasons of God's judgments, and guards not only his own, but St. Paul's doctrine, on the subject of Christ's coming, against the wavering, the ignorant, and perverse. See *Bp. Sherlock*, on Prophecy, Disc. i. p. 17, 18.

It is not known from what place this epistle was written, nor are authors agreed respecting its date; but it is sufficiently clear, that it was composed not long before the venerable apostle's death; (see chap. i. 14.) and probably, as *Bp. Sherlock* conjectures, about five or six years after his first epistle. For further information the reader may consult *Lardner*, and *Michaëlis*, vol. iv. p. 346—363.]

CHAPTER I.

VER. 1. *Precious faith.*]—Precious, because it has a blessed immortality for its object and reward.

1. *The righteousness of God.*]—Or, 'the goodness of God;' agreeably to the occasional sense of צדקה.

1. *Of God and our Saviour Jesus Christ.*]—The Greek is literally, 'of our God and Saviour Jesus Christ.' See the marginal reading; which, as it furnishes an additional text in favor of the divinity of Christ, and of his unity with the Father, ought to have been so rendered.

3. *And virtue.*]—That virtue which chiefly consists in vanquishing temptations, in supporting difficulties, and enduring persecutions. The Greek word ἀρετή, here used, is derived from ἀρης, 'Mars.' This verse might have been read in a parenthesis, in order to shew more clearly its connection with verse 4.

4. *Whereby.*]—Rather, 'by whom,' meaning God, and our Saviour Jesus Christ.

Others understand, that the antecedent to 'whereby,' or 'by which,' is the 'all things that pertain unto life and godliness,' mentioned in the preceding verse; or to 'glory and virtue.' One copy has δι' ὧν, 'by whom,' in the singular

number, which, by referring to the antecedent, God, or Christ, renders the sense decisive.—See *Griesbach*.

5. *And beside this.*]—Rather, ‘and on this very account;’ with close reference to the contents of the preceding verse. The Greek is *Αυτο τας*, with the preposition *δια*, or *κατα*, understood.

5. *Virtue.*]—Rather, ‘fortitude,’ or ‘courage.’ (See note on ver. 3.) Particularly that fortitude is meant, we may suppose, which was necessary to maintain and propagate the true faith in the midst of persecutions and calamities.

6. *Temperance.*]—Rather, ‘moderation and self-government.’

6. *Patience.*]—This virtue consists in bearing all kinds of afflictions meekly and quietly, in the hope, whether of reward, or of deliverance, Rom. viii. 25; Heb. xii. 1; James v. 11. It differs from courage in this, that it is exerted under the actual suffering of evil; whereas courage is exerted in encountering evil, with a view to avert it.—*Dr. Macknight*.

6. *Godliness.*]—By desiring us to join godliness to patience, the apostle teaches us, that piety, or a firm belief of the wisdom and goodness of the divine dispensations, is the only foundation by which patience can be effectually supported.—*Id.*

9. *And hath forgotten that he was purged from his old sins.*]—Or, ‘forgetting the purification of his old sins.’ This purification is founded on the sacrifice and atonement of Christ, on the initiatory sacrament of baptism, and on the sanctions, promises, and motives of the Gospel covenant.

10. *These things.*]—Meaning the Christian virtues enumerated in verses 5, 6, 7.

13. *I am in this tabernacle.*]—A periphrastical expression for ‘I am in this life.’ The body, in scripture language, is often considered as ‘the tabernacle of the soul.’

14. *Hath shewed me.*]—Either by the example of his own death and resurrection to life; or by the information which our blessed Lord communicated to the apostle respecting the manner of his death, John xxi. 18, 19.

15. *Moreover, I will endeavour.*]—Rather, ‘therefore I will endeavour,’ &c.—Vid. *Schleusner*, on *Δε*, No. 6.

16. *Cunningly devised fables.*]—It is probable, that ‘the cunningly devised fables,’ of which the apostle speaks, were those concerning the appearance of the heathen gods on earth in human forms, and other mythological fictions, which the priests contrived, to aggrandize their particular temples, and which the legislators and statesmen adopted for the purpose of supporting the popular religions of their respective countries. To gain the greater credit to these fables, the priests and states-

men instituted what they called the mysteries of the gods, in which their fabulous appearances were represented in mystic shews.—See *Dr. Macknight*.

It is probable, also, that St. Peter alludes to the many improbable stories of the Jewish rabbis, and the groundless traditions of the modern Pharisees.—See *Basnage*, *Hist. des Juifs*, liv. ii. c. 11.

16. *When we made known unto you.*—This may refer to 1 Peter i. 5, 13; and ch. iv. 7 and 17.

16. *Were eye-witnesses of his majesty.*—An allusion to the glorious transfiguration of our blessed Lord, at which St. Peter was present. See the next verse.

19. *A more sure word of prophecy.*—What the prophetic word was, which was made more sure, or better confirmed by the transfiguration, is explained, ch. iii. 2.

Sir Isaac Newton thought it was St. John's prophecies in the Revelation: but it is not certain that the Revelation was published when Peter wrote. 'Wherefore, the common translation of this passage, which represents the word of prophecy as more sure than the miracle of the transfiguration,' says Dr. Macknight, 'is utterly wrong.' But no such comparison was intended. The declaration of the apostle respects the past ages of the world, and means, that they who had seen the wonderful accomplishment of the prophecies respecting the Messiah's birth, his ministry on earth, and sufferings on the cross, had surer grounds for their belief than the Jews of former times; who, it appears, entertained the most erroneous notions on the subject.

Prophecy, says Abp. Newcome, is a growing argument. Events have proved the truth of many prophecies; and have established our faith in those which remain unfulfilled. Is. xlii. 9.

19. *Unto a light that shineth in a dark place.*—Prophecies bear a resemblance to this, till the time of their accomplishment; when the day of knowledge respecting them may be said to dawn, and the day-star to rise in the hearts of Christians. The 'word of prophecy' in this verse is equivalent to 'prophecy of the scripture,' ver. 20. By *φωσφορος*, here rendered 'day-star,' Suidas understands 'the sun.'—See *Wetstein*.

20. *No prophecy of the scripture is of any private interpretation.*—The word 'private' does but very darkly, if at all, convey to the understanding of the English reader the original word, to which it is meant that it should answer. The original word denotes that peculiar appropriation of the thing with which it is joined, to something else previously mentioned, which is

expressed in English by the word *own* subjoined to the pronouns of possession. The precise meaning, therefore, of the original, may be thus expressed: 'Not any prophecy of Scripture is of self-interpretation,' or is its own interpreter: because the Scripture prophecies are not detached predictions of separate, independent events; but are united in a regular and entire system, all terminating in one great object—the promulgation of the Gospel, and the complete establishment of the Messiah's kingdom. Or, to state the same thing affirmatively, the sense of prophecy is to be sought in the events of the world, and in the harmony of the prophetic writings, rather than in the bare terms of any single prediction.—*Bp. Horsley.*

Dr. Benson's interpretation is, that Scripture is not the explication of any man's own private sentiments. The prophetic word is interpreted by the Spirit of God, and by the events of his providence, not by the wisdom of unassisted man. So, also, *Limborch*, and others.—See *Abp. Newcome.*

Dr. Macknight understands and reads in his Commentary, 'no prophecy is of the prophet's own invention.' But it will be difficult to shew any authority for this sense of the word *ἐπιλυσις*, though it may metaphorically signify 'utterance,' or literally, 'solution;' which is nearly equivalent to the text, as it stands at present, in our translation.—See *Rosenmüller*; and compare the next verse.

21. *Came not.*]—That is, 'was not uttered,' or 'proclaimed;' so ver. 17, it is said, 'there came such a voice.'

21. *By the will of man.*]—The meaning is, that the holy prophets did not foretel future events, when they themselves chose, or when ordered by others; but only when inspired by the Holy Spirit of God.

CHAP. II. VER. 1. *Among the people.*]—Meaning, 'the people of Israel.' Compare 1 Kings xxii. 6, 22, 23; Jer. xxviii. 11, 15; Ezek. xiii. 2. 10; xxii. 25, 28.

1. *Damnable heresies.*]—Literally, 'heresies of destruction;' i. e. 'pernicious,' or 'destructive heresies.' See the next verse, where the same word is used in the original; but many copies and ancient versions there read *ασελγειαίς*, 'profligate and licentious vices.'

1. *The Lord that bought them.*]—By suffering on the cross, Christ offered himself as a sacrifice and ransom for all men.

3. *Their damnation slumbereth not.*]—Rather, 'their ruin,' or 'destruction.' This is supposed to refer to the Roman war, which commenced a few years after this epistle was written. The censures here pronounced by the apostle are probably of a general nature; though some think that the vices and corruptions

of the Gnostics are particularly noticed.—See *Dr. Hammond*, *Michaëlis*, and *Rosenmüller*.

4. *But cast them down to hell, &c.*—The Greek word is *ταρταρωσας*, ‘having cast them into Tartarus;’ and for the meaning of this word the reader is referred to the learned and elaborate disquisition of Parkhurst in his Greek Lexicon. The apostle is supposed to refer to an apocryphal book falsely ascribed to Enoch, in which there is this direction given to the angel Raphael; ‘Go forth, Raphael, and bind Azael hand and foot; tie his feet together, and cast him into darkness.’—See *Rosenmüller*; and compare Jude, ver. 6.

5. *The eighth person.*—Bp. Pearson renders it ‘the eighth preacher of righteousness;’ but without necessity: for this form of expression denotes only that there were seven beside himself, and is common in all languages. In English, when enumerating a company, we say, ‘He made the eighth;’ meaning that there were seven more.

5. *A preacher of righteousness.*—Noah might well be called ‘a preacher of righteousness,’ or one who announced what righteousness was, because he endeavoured by every means in his power to convert the people of his time from their sins, and bring them back to a life of piety and virtue.

7. *And delivered just Lot.*—Rather, ‘but delivered just Lot.’

7. *Vexed with the filthy conversation of the wicked.*—Rather, ‘wearied out,’ (*καταπονυμμενον*) ‘with the profligate and abominable conduct of men,’ (*αθεσμων*) ‘who set the laws’ [of God and man] ‘at defiance.’

8. *Dwelling among them.*—After parting with Abraham, (Gen. xiii. 6—12.) Lot is supposed to have resided in Sodom sixteen years. But his exemplary life and distinguished piety had no effect in reclaiming those abandoned people.

9. *Out of temptations.*—Rather, ‘out of a state of trial,’ in the singular number, as it is in the Greek.

10. *And despise government.*—Since *δοξας*, ‘dignities,’ i. e. persons in high offices, magistrates and rulers, are mentioned in the following clause, it is natural to suppose, that *κυριότης* signifies the person who was invested with sovereign power over them. In other words, ‘They hate the government, which God and men carry on by righteous laws.’ In this passage, the apostle had an eye to the false teachers of the Jewish nation, whose principles led them to despise the heathen magistrates, and even to revile and resist them.—See *Dr. Macknight*. So, also, *Rosenmüller*; and the marginal reading.

It is the abstract for the concrete, which is so frequently used in St. Paul's epistles.

11. *Against them.*]—One MS, supported by the Vulgate, and some other versions, has 'against themselves, or each other.' (See the marginal reading.) The angels mentioned in this verse are supposed to be the fallen angels, who are still represented as retaining sufficient reverence to prevent them from bringing any railing accusations against their superiors, or expressing any contempt for the sovereign power that governs them. The apostle seems to allude to the apocryphal book, which Jude is supposed to quote, (ver. 9.) in his short epistle.—See *Rosenmüller*.

11. *Before the Lord.*]—Many copies, at least seven, and most of the ancient versions, omit these words.—See *Wetstein*, and *Griesbach*.

12. *In their own corruption.*]—That is, 'in consequence of their own corruption.'

13. *To riot in the day-time.*]—This, in warm climates more especially, was considered as excessive luxury, idleness, and dissipation.

Horace, speaking of the ruling passions and favorite pursuits of different men, has, (Od. lib. i. 1.)

Est qui nec veteris pocula Massici,
Nec partem solido demere de die
Spernit. —

'No mean delights possess his soul,
With good old wine who crowns his bowl;
Whose early revels are begun
Ere half the course of day be run.'

FRANCIS.

Instead of 'No mean delights,' &c. the original is, 'Another *disdains not* to quaff goblets of old Massic wine, nor,' &c. See also, Lib. ii. Od. 7. v. 6; and compare Eccles. x. 16.

Or the apostle by 'in the day-time,' may only mean, 'openly, publicly, in the face of day.'

14. *Unstable souls.*]—Minds not regulated, or governed by any fixed principles of conduct.

15. *Bosor.*]—One MS. reads Beor, agreeably to Num. xxii. 5, where he is called 'the son of Beor.' So, also, the Syriac version and some others.—See *Dr. Mill*, *Wetstein*, and *Griesbach*.

Le Clerc supposes, that the mistake arose from the resemblance between the Hebrew ב and פ, which is very probable.

17. *Wells without water, &c.*]—Wells without water, and clouds, or vapors, (ομιλαι, MSS.) driven away by storms, and not falling in rain, were often calamitous events in the east.—*Abp. Newcome.*

They are rather striking and significant images of persons, whose promises and appearance of goodness and virtue lead only to vexation and disappointment. The cloud that indicates a refreshing shower often passes away without rain: and the wells in the east are often dry, when water is most wanted; thus is deceived the weary traveller, who is led out of his way, perhaps, by the hope of quenching his thirst, without having it in his power to do so. See note on Jude, ver. 12.

17. *The mist of darkness.*]—Darkness is the emblem of sin, ignorance, and error; of helplessness and misery. See notes on 1 Sam. ii. 9; Job xx. 26; xxiii. 17.

Others think that future punishment is denounced by this metaphorical expression. Compare Matt. viii. 12; xxii. 13; and xxv. 30.

18. *Vanity.*]—This word here means ‘falshood,’ or that ‘vain boasting,’ which generally has a mixture of it.

18. *Those that were clean escaped.*]—On the authority of some MSS, and most of the ancient versions, we may render, ‘Those who had nearly escaped.’ This depends on reading ολιγως, instead of οντως, which Griesbach admits into the text.

19. *Liberty.*]—The apostle probably means political liberty and independence; or exemption from Roman taxes, and Roman power.

19. *The servants of corruption.*]—The slaves of their own vices, appetites, and passions.

20. *After they have escaped.*]—Rather, ‘after having relinquished, or forsaken.’ Compare with this verse, Matt. xii. 45, or Luke xi. 26.

21. *The holy commandment.*]—This means, collectively, ‘the holy religion of Christ;’ which is sometimes, also, called ‘the word,’ ‘the truth,’ ‘the spirit,’ and ‘the faith.’ It is evident that the apostle is here speaking of apostates, who had been enticed, perhaps, to forsake the pure morals, and the simple, but sublime devotion of the Gospel, by false teachers of various kinds, and by the numerous voluptuaries with which the cities of Asia Minor were crowded. To restrict the holy apostle’s censures merely to the Gnostics, seems to be taking by much too narrow ground, and without any necessity, or sufficient authority.

CHAP. III. VER. 1. *I now write unto you.*]—Rather, ‘This is the second epistle, beloved, that I am now writing unto you.’

Grotius considers the first epistle as ending with chapter ii. of this, and that here is the beginning of the second; but there is no authority for this, and the supposition is by no means necessary.

3. *Knowing this first.*]—The apostle apprises them of this circumstance, lest their faith might be shaken, or their patience exhausted, by the event.

3. *In the last days.*]—No particular period is meant; but during the continuance of the Messiah's kingdom, or the prevalence of Christianity in the world. The Jews divided time into three grand epochas: 1. From the creation of the world to the giving of the law on mount Sinai. 2. The duration of the Mosaic dispensation; and 3. The continuance of the Messiah's kingdom on earth, which was sometimes called, with respect to the order of time and the succession of events, 'the last days.'

3. *Walking after their own lusts.*]—Here the apostle may be supposed to lay open the true source of infidelity, and of men's motives for scoffing at religion.

As Dr. Benson says, 'They may pretend to religion, but they are governed by sense and appetite; they take refuge in infidelity, and scoff at religion, to make themselves easy in their vices.'

4. *Where is the promise of his coming?*]—Perhaps this question, in the mouth of infidels and scoffers, had relation to the threatened destruction of Jerusalem, which was still standing, it appears, when St. Peter wrote this epistle. See Matt. xxiv. 2; and Luke xix. 41—44.

4. *All things continue as they were from the beginning.*]—By 'all things,' the scoffers meant the existence and motion of the heavenly bodies, the succession of the seasons, the revolutions of day and night; the same degree of light and heat in the world; the fruitfulness of the earth; the successive generation and corruption of animals, and vegetables: in short, every part of this stupendous fabric, which, because it suffers no change, the scoffers will say must be eternal. And, with respect to the resurrection, as the first races of men, who have fallen asleep, continue to sleep, without the least symptom of their awaking, the scoffers may affirm, that the resurrection of the dead is a thing altogether improbable.—*Dr. Macknight.*

5. *This they willingly are ignorant of, &c.*]—These scoffers are wilfully ignorant of what a change God made in the world since the first creation of it; and that he can as easily destroy it, as he at first created it. To evince this, the apostle shews how God, by water, drowned the old world: and therefore all things had not continued as they were from the beginning of

the creation ; and that this present world shall, when God's time comes, be destroyed by fire, as the old world was by water. The same divine, omnipotent power which created the world, upholds and preserves it, and will at last destroy it : namely, at the final judgment, when all wicked persons, especially profane scoffers at, and deriders of, Christ's coming, shall be condemned, and perish.—*Fawkes*.

See, also, *Rosenmüller*, who thinks that, by 'the heavens and the earth' here, and ver. 7, we are to understand only 'the earth surrounded with its atmosphere.'

7. *Reserved unto fire.*]—That the world will be ultimately destroyed by fire, is a tradition which has been transmitted down to the present time from the remotest antiquity.

Ovid, Lucan, Minucius Felix, and Seneca, seem to have derived this opinion from the Greeks ; and it is said, that the philosopher Zeno received it from the ancient Phœnicians.

Heraclitus adopted the same notion from the Pythagoreans, and Pythagoras is said to have received it originally from the Jews.—See *Grotius's* learned note on this text.

Wetstein, however, thinks the expression in this verse metaphorical, and agrees in substance with Dr. Hammond, and other commentators, in the following note.

7. *Against the day of judgment and perdition.*]—Dr. Hammond and other celebrated commentators understand this prophecy as a prediction of the destruction of Jerusalem. It will be proper here to inform the reader, that, in support of their interpretation, they appeal to the ancient Jewish prophecies, where, as they contend, the revolutions in the political state of empires and nations are foretold in the same forms of expression with those introduced in St. Peter's prediction. The following are the prophecies to which they appeal: Is. xxxiv. 4, where the destruction of Idumea is foretold under the figures of 'dissolving the host of heaven,' and of 'rolling the heavens together as a scroll,' and of 'the falling down of all their hosts as the leaf falleth off from the vine.' Ezek. xxxii. 7, where the destruction of Egypt is described by the figures of 'covering the heaven, and making the stars thereof dark ;' and of 'covering the sun with a cloud,' and of 'hindering the moon from giving her light.' In Joel, (ch. ii. 10.) the invasion of Judea by foreign armies is thus foretold: 'The earth shall quake before them ; the heavens shall tremble ; the sun and the moon shall be dark, and the stars shall withdraw their shining.' And ver. 30, 31, the destruction of Jerusalem by the Romans is thus predicted: 'I will shew wonders in the heavens and in the earth ; blood, and fire, and pillars of smoke. The sun shall be turned into

darkness, and the moon into blood, before the great and the terrible day of the Lord come.' Amos viii. 9, God threatening the Jews is introduced, saying, 'In that day I will cause the sun to go down at noon, and I will darken the earth in the clear day.' Hag. ii. 6, the overthrow of Judaism and heathenism is thus foretold; 'Yet once and I will shake the heavens, and the earth, and the sea, and the dry land.' Lastly, our Lord in his prophecy of the destruction of Jerusalem has the following expressions, Matt. xxiv. 29, 'After the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.'

Now, it is remarkable, that in these prophecies none of the prophets have spoken, as Peter has done, of the entire destruction of this mundane system, nor of the destruction of any part of it. They mention only the 'rolling of the heavens together as a scroll,' the 'obscuring of the light of the sun and of the moon,' the 'shaking of the heavens and the earth,' and the 'falling down of the stars.' Whereas, Peter speaks of the utter destruction of all the parts of this mundane system by fire. This difference affords room for believing that the events foretold by the prophets are different in their nature from those foretold by the apostle, and that they are to be figuratively understood, while those predicted here are to be understood literally. To this conclusion, likewise, the phraseology of the prophets compared with that of the apostle, evidently leads. For the prophetic phraseology, literally interpreted, exhibits impossibilities: such as 'the rolling of the heavens together as a scroll,' the 'turning of the moon into blood,' and the 'falling down of the stars from heaven as the leaf of a tree.' Not so the apostolic phraseology. For 'the burning of the heavens,' or atmosphere, and 'its passing away with a great noise,' and 'the burning of the earth and the works thereon,' together with the 'burning and melting of the elements,' that is, the constituent parts of which this terraqueous globe is composed, are all things possible, and, therefore, may be literally understood; while the things mentioned by the prophets can only be taken figuratively.—*Dr. Macknight.*

8. *One day is with the Lord as a thousand years, &c.*]—This is an allusion to Ps. xc. 4. But neither the apostle nor the psalmist meant, that God does not perceive any difference between the unequal duration of a day and of a thousand years. The sense is, that this difference does not affect either his designs, his actions, or felicity, as they do those of finite creatures: so that what he brings to pass on the day he declares his pur-

pose, is not more certain, than what he brings to pass a thousand years after his declaration. In like manner, what is to be brought to pass a long time after his declaration, is not less certain, than if it had been done when declared.—*Dr. Macknight.*

The divine and incomprehensible nature of God is neither limited by time, or space. Nothing, with relation to Him, is either long, or short; and nothing, strictly speaking, is either distant, or near. Every thing of this sort must be expressed by us in relative terms, which apply not to infinity, and which the idea of deity necessarily excludes. The holy apostle, at the time that he adverts to the approaching destruction of Jerusalem, may be supposed, also, to inculcate the great practical lesson of always preparing for death; whether, in the contemplation of our finite minds, the awful moment of our departure from time to eternity be distant, or whether it be near.

9. *The Lord is not slack.*]—Or, ‘the Lord is not tardy.’ He does not procrastinate, or delay his promise, as some men falsely suppose.

9. *To us-ward.*]—Mankind in general seem to be meant by this expression, and not the Christians of that time exclusively.—See *Rosenmüller.*

10. *The elements.*]—That is, the constituent parts of the material world. So, also, ver. 12.

10. *Shall melt.*]—An Hebrew idiom for ‘shall be destroyed.’ See note on Prov. xv. 10.

13. *New heavens and a new earth.*]—New and everlasting abodes, says Dr. Doddridge, which divine mercy will then open to our raptured view, into which it will conduct us, and in which righteousness, perfect holiness, and felicity dwelleth.

Others think, that improvement is meant in the moral and religious state of the world, by the influence of the Gospel.

14. *Of him.*]—That is, ‘by Him,’ meaning God.

15. *Is salvation.*]—‘It was graciously intended as the means of salvation;’ or as affording us an opportunity of salvation, if we choose to embrace it.

16. *Speaking in them of these things.*]—Paul, in his epistles, has spoken of most of the things, or subjects, mentioned by St. Peter in this epistle. For example, he speaks of Christ’s coming to judgment, 1 Thess. iii. 13; iv. 14—17; 2 Thess. i. 7—10; Tit. ii. 13. Of the resurrection of the dead, 1 Cor. xv. 22; Philipp. iii. 20, 21. Of the heavenly country, 2 Cor. v. 1, 10. Of the introduction of the righteous into that country, 1 Thess. iv. 17; Heb. iv. 9; xii. 14—24. And of the judgment of all mankind by Christ, Rom. xiv. 10.—See *Dr. Macknight.*

16. *In which.*—There is a difference here in the versions and the MSS, so that commentators are not agreed whether the antecedent to the relative is the epistles of St. Paul; or, the subjects referred to, and of which both the apostles treat. The latter seems the preferable interpretation: but the mention of ‘the other scriptures’ immediately after, would certainly favor the former, if we could suppose that St. Paul’s epistles had, at this early period, been admitted into the canon of the Holy Scriptures: or if it could be shewn that *τας λοιπας γραφας* may not here mean, ‘other writings.’

18. *Amen.*—Dr. Benson remarks, that when this word is placed at the beginning of a sentence, it is a solemn asseveration. In the conclusion of a sentence, it imports an earnest wish that it may be so. The doxology, with which this epistle concludes, is evidently directed to Christ, as are some other doxologies in Scripture.

J O H N.

INTRODUCTION.

‘THIS book goes under the title of ‘The General Epistle of St. John.’ But in the composition of it, narrowly inspected, nothing is to be found of the epistolary form. It is not inscribed either to any individual, like St. Paul’s to Timothy and Titus, or the second part of the two which follow it, ‘unto the well-beloved Gaius;’ nor to any particular church, like St. Paul’s to the churches of Rome, Corinth, Ephesus, and others, nor to the faithful of any particular region, like St. Peter’s first epistle ‘to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,’ nor to any principal branch of the Christian church, like the Epistle to the Hebrews, nor to the Christian church in general, like the second of St. Peter’s, ‘to them that had obtained like precious faith with him,’ and like St. Jude’s, ‘to them that are sanctified by God the Father, and preserved in Jesus Christ, and called.’ It bears no such inscription. It begins without salutation, and ends without benediction.’

‘It is true, the writer sometimes speaks, but without naming himself, in the first person, and addresses his readers, without naming them, in the second. But this colloquial style is very common in all writings of a plain, familiar cast: instances occur of it in St. John’s Gospel, (ch. i. 14; xix. 35; xx. 31; xxi. 24, 25.) and it is by no means a distinguishing character of epistolary composition.’ (See, also, Acts xvi. 10—13, 16, 17.)

‘ It should seem, that this book hath for no other reason acquired the title of an epistle, but that, in the first formation of the canon of the New Testament, it was put into the same volume with the didactic writings of the apostles, which, with this single exception, are all in the epistolary form. It is, indeed, a didactic discourse upon the principles of Christianity, both in doctrine and practice: and whether we consider the sublimity of its opening with the fundamental topics of God’s perfections, man’s depravity, and Christ’s propitiation, the perspicuity with which it propounds the deepest mysteries of our holy faith, and the evidence of the proof which it brings to confirm them; whether we consider the sanctity of its precepts, and the energy of argument with which they are persuaded and enforced, the dignified simplicity of language in which both doctrine and precept are delivered; whether we regard the importance of the matter, the propriety of the style, or the general spirit of ardent piety and warm benevolence, united with a fervid zeal, which breathes throughout the whole composition, we shall find it in every respect worthy of the holy author to whom the constant tradition of the church ascribes it, ‘ the disciple whom Jesus loved.’—*Bp. Horsley.*

The same remarks, nearly, respecting the composition of what is called ‘ The first Epistle General of John,’ have been made by Michaëlis, who thinks that it ought to be considered as a treatise in opposition to the doctrines of Cerinthus and the Gnostics. See vol. iv. p. 401.

Oecumenius and others are of opinion, that it has not the usual inscription of an epistle, because it was not addressed to any particular church, or community; but was meant for the edification of the whole body of Christians, wherever collected together, or wherever dispersed.

Of the authenticity of this Epistle, as it is generally called, there never was any doubt in the Christian church. In addition to the concurrent testimony of the early fathers,

such as Polycarp, Papias, Irenæus, and others, it was admitted into the old Syriac version of the New Testament, and possesses all the external and internal evidence, which the most scrupulous critic can require. See *Lardner*, vol. vi. p. 583—585; p. 592, 593; and *Dr. Macknight*, in his preface to this epistle, sect. 2.

Commentators are by no means agreed with respect to the date of this epistle; some placing it, with Grotius, Hammond, Whitby, and Benson, so early as A. D. 68, or 69; and others, with Basnage and Baronius, so late as 98, or 99.

The cause of this diversity of opinion arose from the persuasion of the former authors, that it was written before the Jewish war with the Romans; whereas the two latter are of opinion that it was not written till after the destruction of Jerusalem.

The learned and judicious Lardner observes a middle course, and thinks it probable, that its date ought to be fixed about A. D. 80, or somewhat later. The subject is not of much importance, and there is nothing but conjecture, uncertain inference, and slight probabilities, to give preponderance to either opinion.

With regard to the place from which this epistle was written, nothing can be determined for want of sufficient evidence and authority. A mere supposition has been offered on the subject by the learned Grotius, who thinks it was composed during the apostle's and evangelist's exile in the isle of Patmos; while others are of opinion, with Dr. Macknight, that it was written in Judea, and addressed to Christians residing in that country.

CHAPTER I.

VER. 1. *Which we have looked upon.*—Rather, which we have contemplated, and viewed with 'the mind's eye.' Or, it

may refer to the ocular demonstration, with which this apostle and evangelist was favored, as the constant associate of his divine Lord. (See Matt. xvii. 1; Mark xiv. 32; John i. 14; xiii. 23—26; xix. 26, 27, 35; xxi. 24.)

1. *Our hands have handled.*]—This probably is an allusion to Thomas's having insisted on handling Christ's body, in proof of his resurrection; which being permitted, was a confirmation of this important fact to all after-ages. (John xx. 24—29). Dr. Berryman supposes that these words were particularly levelled against the Menandrians, who denied the real existence of the flesh of Christ, and asserted, that it was only a visible appearance. See his Hist. of the Trin. p. 77.—*Dr. Doddridge.*

It is more probable, that the expression was intended to convey an idea of the personal agency of the divine apostle in all the striking scenes and awful events of human redemption. He was present, it should be remembered, at the transfiguration; he was one of the three disciples, who saw the Saviour's agony in the garden of Gethsemane; and he was the only apostle, if we except John, who witnessed his sufferings on the cross.

1. *Of the word of life.*]—That is, 'with relation to the word of life;' or 'the living word,' which may mean our Lord Jesus Christ. See ch. iv. 14. But the most probable interpretation of this expression seems to be, 'the revealed word of God, which leads to everlasting life.'

2. *The life was manifested.*]—Another metonymical expression for our holy Redeemer, and for the words of eternal life, which he revealed to the world.

5. *God is light.*]—This expresses, 1. God's most clear and perfect knowledge; for light discovers all things. 2. His unspotted holiness, for light is incapable of pollution: and 3. His sovereign goodness and happiness; for light, joined with vital heat, inspires pleasure into all nature.—See *Dr. Bates's Works*, p. 537; and *Dr. Doddridge*. See, also, *Rosenmüller*.

Bengel thinks the apostle, by calling God 'light,' means to tell us, that God is to the eye of the mind, what light is to the organ of vision. Estius, in his note on this verse, says, the Manicheans held, that God is a light, visible to the eye, and that Christ is the visible sun which we behold. Michaëlis observes, that the words 'light,' and 'darkness,' which are in this epistle used with reference to the Deity, in a manner which is not common in the Bible, remind us of the technical terms used by the Persian Magi, and afterwards by the Manicheans. He farther remarks, 'the Gnostics admitted that the Supreme Being was perfectly holy, and pure light,' taking

the word in a literal and physical sense : but they denied that the Supreme Being was the God whom the Jews and the Christians worshipped. For the Jews and the Christians worshipped the Creator of the world ; and the Gnostics asserted, that the Creator of the world was either a spirit of darkness, or, if he was a spirit of light, that he was not free from darkness. See vol. iv. p. 408.

6. *Darkness.*]—The significant emblem of vice, wickedness, and ignorance. See the texts referred to in the Index under this word.

7. *If we walk in the light.*]—That is, ‘ if we live agreeably to the enlightened precepts of true righteousness and holiness, which the Gospel of Christ has revealed to us.’

7. *As he is in the light.*]—That is, ‘ God,’ alluding to the assertion, ver. 5. The apostle observes, that ‘ God is, or exists, in the light,’ not that ‘ He walketh in the light,’ to shew, perhaps, that he is, from the nature of his existence, essentially and perfectly pure and holy.

7. *We have fellowship one with another.*]—This circumstance forms a sort of holy intercourse and communion between us. It causes us to love God, and will furnish the ground of our being beloved, and finally accepted, by Him, through the merits of Christ.

10. *We make him a liar.*]—Because in his divine word men are said to be sinners ; and because Christ was offered upon the cross as a propitiation for the sins of the whole world. See ch. ii. 2.

10. *His word is not in us.*]—That is, ‘ his word has no influence on our principles and conduct.’

CHAP. II. VER. 1. *That ye sin not.*]—‘ That ye may not be led into sin.’

1. *And if any man sin.*]—Rather, ‘ yet if any man sin.’

1. *An advocate.*]—Some critics observe, that Παρακλητος, ‘ advocate,’ here answers to patronus, ‘ patron,’ or ‘ advocate,’ among the Latins. Doddridge thinks the import of this appellation may be illustrated by the custom of tributary states, who used to have certain eminent persons residing in the courts of the princes to whom they were tributaries, to negotiate their affairs, vindicate their rights, and promote their interests with the reigning powers. See, also, *Dr. Macknight*.

The word is sometimes used also for the Holy Spirit, and conveys the idea of ‘ comforter.’ See *Parkhurst*, or *Schleusner*, and compare John xiv. 16 ; xv. 26.

3. *We know him.*]—As the apostle is reasoning here against the Nicolaitans and Gnostics, who affirmed that the only thing

necessary to eternal life was the knowledge of the true God, the relative 'Him,' in this clause, does not denote Jesus Christ, the immediate antecedent, but the Father, (ver. 1.) whose mercy in forgiving men's sins was mentioned, ch. i. 9. St. John does not deny the excellency of the knowledge of the true God, nor its efficacy in procuring eternal life: he only affirms, that the right knowledge of God necessarily leads to the keeping of his commandments; and, therefore, that the keeping of God's commandments is the only sure mark by which we can know that we have known him rightly.—*Dr. Macknight.*

Rosenmüller and others think, that the antecedent is Jesus Christ, (ver. 1.) and that 'to know him,' means, to be convinced of the truth of his holy Gospel, and to be duly sensible of the benefits and blessings, which he has conferred on all mankind, as our mediator and redeemer.

4. *Is a liar.*]—His actions are at variance with his principles; and therefore he is practically guilty of the baseness and inconsistency of falsehood.

5. *We are in him.*]—A form of expression denoting that we are true believers; and farther, that we have fellowship with the Father, and with his Son, Jesus Christ.—See ch. i. 8; and *Rosenmüller.*

7. *Brethren.*]—Many copies, and some of the ancient versions, have 'beloved,' which Griesbach admits into the text. The form of expression, indeed, is more in the affectionate manner of St. John. (See ch. iii. 2, 21; iv. 1, 7, 11; 3 John 11.)

7. *From the beginning.*]—That is, from the beginning of the Gospel, when immediately after Christ's baptism, and at his transfiguration, a voice from heaven said, 'This is my beloved Son, in whom I am well pleased, hear ye him.'

Others are of opinion, that the reference is to the commencement of the Mosaic dispensation, and to God's command given to the Israelites, Deut. xviii. 15; 'The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.' But these words are omitted in many copies.—See *Wetstein*, and *Griesbach.*

8. *Again.*]—'On the other hand.' The Greek is *παλιν*, as in Matthew, iv. 7. 'It is written again,' that is, 'on the other hand.' 'A new commandment,' the same new precept which is now an old one. See note on James v. 18.—*Weston.*

8. *A new commandment, &c.*]—The 'new commandment,' of which the apostle here speaks, is that contained ver. 6, that Christ's disciples 'ought to walk even as he walked;' and

in particular, that as Christ laid down his life for his people, they ought to lay down their lives for one another, ch. iii. 16. Thus, to walk as Christ walked, John termed, with great propriety, a 'new commandment;' because, notwithstanding the precept 'to love one another' was strongly enjoined in the law of Moses, (Lev. xix. 18; Deut. x. 10.) consequently was not a new commandment, the precept to love one another 'as Christ loved us,' is certainly a new commandment, and is so termed by Christ himself, John xiii. 34. 'A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.' See note on this text.—*Dr. Macknight*.—See, also, *Rosenmüller*.

8. *Is past.*]—Rather, 'is passing away.'

9. *Is in darkness.*]—'Is in a state of ignorance and sin.' To be in the light, evidently signifies the contrary.

10. *There is none occasion of stumbling in him.*]—Literally, 'there is no stumbling-block in him;' that is, 'there is no sinful propensity in his nature, which might lead him to fall into a state of guilt and wickedness.' See, also, the marginal reading.

12. *Little children.*]—This appellation either means 'new converts,' or else it is a term of endearment and affection, with reference to the great age of the venerable apostle, who justly considered himself as their 'father in Christ.'

I suppose that children, fathers, and young men, says Abp. Newcome, were addressed but once; and that the repetitions arose from changing the unusual tense *εγραψα*, into the more usual one *γραφω*. Dr. Doddridge observes, that the tautology is not to be equalled in any other part of Scripture; and removes it by expunging the 13th verse, except the six last words, which he connects with verse 12. The 14th verse is omitted in the Complutensian edition, and by several editors, as being a sort of comment on the preceding.

13. *Fathers.*]—Probably those persons are meant, who had been long converted to the Christian faith.

Others think that the distinction of ages is here to be understood literally; and that the apostle addresses aged persons, youth, and children.

13. *Him that is from the beginning.*]—An allusion to the divine nature, and pre-existent state of the heavenly Messiah with the Father, before the foundation of the world. Compare John i. 1; and xvii. 5.

15. *Love not the world.*]—That is, not inordinately, or to any sinful excess. Such qualifications as are absolutely necessary to restrict, or explain the sense of the inspired writers,

are, in Scripture-language, to be frequently understood. See notes on Prov. xviii. 22; xxiii. 19; and Eccles. vii. 28.

It is plainly necessary, says Dr. Doddridge, to attend to some such limitation; because there is a degree of love to worldly enjoyments which is rational, and which we must feel and cultivate, or we cannot in a proper manner attend to the duties of life.

Or, as the apostle distinguishes 'the world,' from 'the things that are in the world,' it is probable that, by 'the world,' he means the wicked men of the world; and by 'the things that are in the world,' the bad principles, and corrupt dispositions, belonging to the men of the world.—*Dr. Macknight.*

16. *The lust of the eyes.*—According to Dr. Lightfoot, this is covetousness, called Matt. vi. 23, 'an evil eye.' Or, the apostle may mean, an inordinate passion for magnificence in houses, furniture, equipage, and dress; which, because these things are gratifying to the eye, may fitly be called 'the lust of the eyes.'—*Dr. Macknight.*

Others may think that there is an allusion to our blessed Lord's declaration, Matt. v. 28, 'Whosoever looketh on a woman,' &c.

16. *The pride of life.*—Every thing of which men are apt to boast, or to be proud.

16. *But is of the world.*—That is, these things belong to the world, and are necessarily characteristic of it. By the ordination of God's providence, also, they serve to form a necessary part of the warfare and discipline of life.

17. *The lust thereof.*—The passions which the world excites, and the very objects themselves, which, for a short time, may serve to gratify them.

17. *Abideth for ever.*—A metaphorical expression, signifying, that the source of his enjoyment is permanent, and that his principles of happiness are co-existent with his immortal soul.

18. *It is the last time.*—We may render, 'the last hour is at hand.' Some imagine that this relates to the speedy destruction of Jerusalem, and of the Jewish commonwealth.

Others, with Dr. Doddridge, suppose the apostle meant that the Christian dispensation was the last which God would offer for the salvation of mankind; and some think, with Dr. Wall, that it has a general reference to the last judgment, and the duty incumbent on Christians to live in continual expectation of it. But the latter part of the verse renders the former interpretation more probable; because it was expressly foretold, that false Christs should, about that time, make their

appearance. Compare Matt. xxiv. 5, 23, 24. Or, considering the duration of the world, as divided into three grand epochas, the time in which the apostle lived was the last of them. See notes on 1 Pet. i. 20; and 2 Pet. iii. 3.

19. *They went out from us.*]—Rather, ‘they went away from us.’ In other words, they became apostates.

19. *But they were not of us.*]—But they never were sincere believers; they were not faithful members of the church of Christ. Some think that the apostle alludes to the heretics of that early age; such as the Nicolaitans, the Nazarenes, the Cerinthians, the Ebionites, and the Gnostics.

20. *An unction from the Holy One.*]—A metaphorical expression, denoting the communication of spiritual gifts and Christian graces. Or, it may mean, that they had been properly initiated and instructed. See ver. 27. The allusion is to the holy ceremony of anointing kings and high-priests with oil, on being appointed to their respective offices.

20. *Ye know all things.*]—That is, relating to Christianity, in such an experimental manner, as will effectually preserve you against those snares of this vain world, which have been ruinous to the unhappy apostates just mentioned.—*Dr. Doddridge.*

21. *Because ye know not the truth.*]—Or, ‘as though ye were ignorant of the truth.’

21. *No lie is of the truth.*]—‘Lie,’ here means a doctrine contrary to that taught by the apostles, which being the true doctrine, its contrary must be false, or ‘a lie.’ Or, it may be called ‘a lie,’ because the teachers who propagated such doctrines knew them to be false, especially the doctrines which the antichrists propagated, concerning the person and actions of Christ.—*Dr. Macknight.*

23. *He that acknowledgeth the Son, hath the Father also.*]—These words are printed in Italics, to shew that they are not in the common Greek copies.

Beza, however, has inserted them in his edition of the Greek Testament, on the authority of four ancient MSS, and of the Syriac, and Vulgate version.—See *Dr. Mill, Wetstein,* and *Griesbach*, who mention a number of MSS, which have this clause, and others in which it is omitted.

Estius considers it as genuine; and so, also, does *Dr. Doddridge.*

26. *Concerning them.*]—Rather, ‘On account of them, who,’ &c.

26. *That seduce you.*]—‘Who endeavour to seduce you.’ See note on Matt. iv. 24. § 1.

28. *Him.*]—The antecedent to this pronoun may be ‘the Father;’ (ver. 25.) but the ‘He,’ which immediately follows, refers to Christ.

29. *Is born of him.*]—Or, ‘is begotten of him,’ i. e. is acknowledged as his son; one who resembles him, and obeys his commands. See the first verse of the next chapter.

CHAP. III. VER. 1. *The sons of God.*]—Real Christians are called ‘the children of their Father which is in heaven,’ by Christ himself, Matt. v. 45.

2. *And it doth not.*]—Rather, ‘but it doth not,’ &c.

2. *But we know that.*]—‘However, we know that,’ &c.

2. *We shall see him as he is.*]—‘We shall behold him, i. e. Christ, in the glory which he now enjoys with the Father, and shall abide with him through all eternity.’ Compare 1 Cor. xiii. 12. For the apostle does not speak of a transient sight of Christ, but alludes to Christ’s words, which he has recorded in his Gospel, John xvii. 24, ‘Father, I will, that they also whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me.’—*Dr. Macknight.*

5. *And ye know.*]—Rather, ‘moreover ye know.’

6. *Hath not seen him, neither known him.*]—That is, ‘hath not contemplated his divine nature, and is ignorant of him.’

8. *He that committeth sin.*]—That is, ‘he who wilfully and habitually committeth sin.’ The verb is frequentative.

8. *The works of the devil.*]—All pernicious errors, all vice and wickedness.—See *Rosenmüller.*

9. *For his seed remaineth in him.*]—For he still retains some elementary principles of his divine origin. Or, by ‘his seed,’ the apostle may mean the divine word of God. Compare 1 Peter i. 23. The *οὐ δύναται*, ‘he cannot,’ implies no physical impossibility; but that which is morally impracticable. See note on Mark vi. 5.

14. *We know that we have passed, &c.*]—We are conscious to ourselves, that we are passed over from a state, which subjected us to death, to a state which promises immortal life. How? Because we have a faith which worketh by love, Gal. v. 6. See ver. 19.—*Abp. Newcome.*

15. *Is a murderer.*]—That is, ‘his malignant disposition has a tendency to the heinous and unnatural crime of murder.’

17. *Bowels of compassion*]—The inhabitants of Otaheite have an expression, which corresponds exactly with this phraseology. They use it on all occasions when the passions give them uneasiness; they constantly refer pain from grief, anxious desire, and other affections, to the bowels, as their seat, where

they likewise suppose all operations of the mind to be performed.—*Cook's Voyage to the Pacific Ocean.* See notes on 2 Cor. vi. 12; and on Job xx. 20.

19. *Shall assure our hearts.*—That is, so as to render our conscience free from condemnation, terror, and dismay. We shall so assure our hearts, that, instead of fearing the condemnation of sin, we may confidently hope for God's final pardon and acceptance.

20. *Knoweth all things.*—And, therefore, will pass a severer condemnation on us, than our own hearts and consciences.

22. *And whatsoever we ask.*—That is, whatever we ask in conformity to his divine will. See ch. v. 14.

This general declaration, says Dr. Macknight, must be limited by the conditions, which, in other passages of Scripture, are made necessary to our petitions being granted by God: such as, that we ask things agreeable to his will, 1 John v. 14, 15; and that we ask them in faith, James i. 6; that is, in the full persuasion of the divine wisdom and goodness, and with sincerity and resignation. Such prayers they who keep the commandments of God may hope will be heard, because they keep his commandments by habitually doing the things which are pleasing to Him.

CHAP. IV. VER. 1. *Every spirit.*—'Every teacher,' who pretends to be divinely inspired.

The learned Jos. Mede thinks that 'spirit' here means 'doctrine;' (see his Works, p. 626.) for, by a very common figure, we may understand the thing taught for the mind, or spirit, which dictates it. Compare the next verse; and see 1 Tim. iv. 1; and 1 Cor. xii. 10.

1. *Prophets.*—For the general sense in which this word, and the verb 'to prophesy' are used, see notes on 2 Kings xix. 11; Jer. xxvi. 7; 1 Sam. xix. 20; 1 Kings xviii. 29; and Prov. xxx. 1.

2. *Is of God.*—'Is divinely inspired.' This seems to favor the opinion, that 'spirit,' in this passage, is to be taken for 'doctrine.' It is probable that the apostle means, by the use of this term, both the teacher and the thing taught.

4. *Them.*—That is, the false prophets, or teachers, mentioned ver. 1.

4. *He that is in you.*—Meaning God, or Christ, which is often used for the spirit of the Gospel.

6. *The spirit of truth, and the spirit of error.*—Or, 'true doctrine, and erroneous doctrine.' Taking 'spirit' for 'teacher,'

the sense will be, 'the teacher of truth, and the teacher of error.' See ver. 1; and note on Matt. iv. 24, § 2, 6.

7. *Is born of God.*]—Or, 'is the son of God;' and, therefore, imitates and resembles, in a remote degree, the divine perfections of his heavenly Father.

8. *Knoweth not God.*]—The Gnostics thought that religion consisted in a speculative and unprofitable knowledge of God, and were extremely deficient in its practical duties. To correct these false notions, the holy evangelist teaches that brotherly love, or universal benevolence, is the indispensable duty of Christians, and derives its sanctions from the attributes of God himself.

9. *His only begotten Son.*]—It is supposed, says Dr. Macknight, that by giving Christ the title of 'God's only-begotten Son' in this passage, the apostle intended to overturn the error of Ebion and Cerinthus, who affirmed that Christ was not God's Son by nature; but that, like other good men, he was honored with the title of God's Son on account of his virtues; in which opinion, these heresiarchs have been followed by some in modern times. They, however, who hold this opinion, ought to shew a reason why the epithet of 'only-begotten,' is appropriated to Christ, and to no other.

12.]—The sense appears to be this: It is impossible that God, from his divine nature, should be the object of our sight, or of any other sense; yet if we love one another, we shew our relation to Him, and He is as essentially present to us as our own souls are: 'He abideth in us;' and that love which emanated from himself, attains its highest degree of perfection.

13. *Of his Spirit.*]—The apostle means the gifts of his Holy Spirit, in addition to all the graces and perfections of the Christian character.

14. *And we have seen.*]—This may refer to the personal knowledge and ocular demonstration, with which St. John was favored, as the disciple whom Jesus chiefly loved. See note on ch. i. 1.

17.]—Dr. Macknight's commentary on this verse is: 'By this knowledge of God's great love to us, and by its operation on our hearts, the love which we bear to our neighbour, (ver. 12.) is carried to such perfection in us, that we can have boldness in the day of judgment, because as he is benevolent, so we are benevolent in this world.'

18. *Perfect love.*]—The love which the apostle calls 'perfect' is love to mankind, cherished from a regard to the will

of God, and exercised habitually, as opportunity offers, in the disinterested manner in which God exercises his love to us. This love, though not perfect in its degree, or measure, may be called 'perfect,' or pure and sincere, according to Rosenmüller, because it proceeds from a right principle, and operates habitually in leading the person in whose heart it is felt and cherished, to do to his neighbour all the good offices in his power. See note on Ps. lxiv. 4; and *Dr. Macknight*.

18. *No fear.*]—That is, no abject, slavish fear; no overwhelming dread of future punishment. It is a practical principle of such importance, that it excludes the terror of a guilty conscience, and inspires the hope of immortal happiness in heaven. The assertions of the holy evangelist in this verse, taken in connection with the preceding, have reference to the awful day of judgment.

19. *We love him, &c.*]—Some copies omit 'Him,' and insert *εἰ*, 'therefore;' which seems to be the preferable reading.

The assertion, says Abp. Newcome, is a just and sober one; not requiring too high perfection from human nature. The verb may be rendered in the imperative mood, 'Let us love,' &c.

20. *If a man say, I love God, &c.*]—Let no one deceive you concerning the love which men owe to God. If any man say, 'Certainly I love God,' and yet hateth his brother, he is a liar; he is a deceiver, if he is a teacher; or, if a private person, he is an hypocrite: for he who loveth not his brother, whose good qualities and various distresses he has seen, how can he love God, whose excellencies are not the object of his senses, but are discovered imperfectly by reasoning from his works? —*Dr. Macknight*.

The apostle's reasoning is, that the love, which is not operative and practical in its effects, is not deserving the name of love: the man therefore who pretends to it is a deceiver, or deludes himself.

CHAP. V. VER. 1. *Every one that loveth him that begat, loveth, &c.*]—The apostle argues, that the love which we have for a father is generally extended to his children; and that God being the common father of all, we ought to love one another as brethren.

2. *By this we know, &c.*]—Let *οἱ* and *οἱ* change places, and this verse may be rendered, 'By this we know, when we love the children of God, that we love God, and keep his commandments.'—*Dr. Mangey*, in *Bowyer*.

3. *Not grievous.*]—Rather, 'not oppressive.' The Greek adjective is βαρυσταλ. The reason is immediately given in the

next verse, which should have been separated from this only by a semicolon.

4. *For whatsoever is born of God.*]—Rather ‘Now, whatsoever is born of God,’ &c. referring to ver. 1. Vid. *Schleusner* on *ὅτι*.

4. *Overcometh the world.*]—That is, ‘it enables us to vanquish the temptations, to resist the vices, and overcome the hardships and calamities of the world.’

6. *This is he that came by water and blood, &c.*]—No one who recollects the circumstances of the crucifixion, as they are detailed in St. John’s Gospel, (ch. xix. 34.) can for a moment entertain a doubt, that the water and the blood mentioned here as witnesses, are the water and the blood which issued from the Redeemer’s side, when his body, already dead, was pierced by a soldier with a spear. But how were these witnesses, and what did they attest? First, it is to be observed, that the stream, not of blood alone, but of water with the blood, was something preternatural and miraculous; for St. John dwells upon it with earnest reiterated asseveration, as a thing so wonderful, that the explicit testimony of an eye-witness was requisite to make it credible, and yet of great importance to be accredited, as a main foundation of faith. ‘One of the soldiers,’ the evangelist saith, ‘with a spear pierced his side, and forthwith came thereout blood and water. And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe.’ When a man accompanies the assertion of a fact with this declaration, that he was an eye-witness, that what he asserts he himself believes to be true, that he was under no deception at the time, that he not only believes, but knows the fact to be true, from the certain information of his own senses, that he is anxious for the sake of others that it should be believed; he certainly speaks of something extraordinary and hard to be believed, and yet in his judgment of great importance. The piercing of our Saviour’s side with a spear, and the not breaking of his legs, though that piece of cruelty was usually practised among the Romans in the execution of that horrible punishment which it was our Lord’s lot to undergo, had been facts of great importance, though nothing had issued from the wound; because, as the evangelist observes, they were the completion of two very remarkable prophecies concerning the Messiah’s sufferings. But there was nothing in either, in the doing of the one, or the not doing of the other, so much out of the common course as to be difficult of belief. The streaming of the blood from a wound in a body so lately dead, that the

blood might well be supposed to be yet fluid, would have been nothing remarkable. The extraordinary circumstance must have been the flowing of the water with the blood.

Some men of learning have imagined, that the water which issued in this instance with the blood, was the fluid with which the heart in its natural situation in the human body is surrounded. This, chemists perhaps may class among the watery fluids; but neither viscous like an oil, nor inflammable like spirits, nor elastic or volatile like an air, or ether; it differs, however, remarkably from plain water, as anatomists assert, in the color and other qualities: and that this fluid should issue with the blood of the heart, when a sharp weapon had divided the membranes which enclose it, as the spear must have done before it reached the heart, had been nothing more extraordinary than that blood by itself should have issued at a wound in any other part. Besides, in the detail of a fact, narrated with so much earnestness to gain belief, the evangelist must be supposed to speak with the most scrupulous precision, and to call every thing by its name. The water, therefore, which he says he saw streaming from the wound, was as truly water as the blood was blood; the pure element of water, transparent, colorless, insipid, inodorous water. And here is the miracle, that pure water, instead of the fluid of the pericardium in its natural state, should have issued with the blood from a wound in the region of the heart. This pure water and the blood coming forth together, are two of the three terrestrial witnesses, (ver. 8.) whose testimony is so efficacious, in St. John's judgment, for the confirmation of our faith.

But how do this water and this blood bear witness that the crucified Jesus was the Christ? Water and blood were the indispensable instruments of cleansing and expiation in all the cleansings and expiations of the law. 'Almost all things,' saith St. Paul, 'are by the law purged with blood; and without shedding of blood there is no remission.' (Heb. ix. 22.) But the purgation was not by blood only, but by blood and water; for the same apostle says, (ver. 19.) 'When Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and sprinkled both the book and all the people.' All the cleansings and expiations of the law, by water and animal blood, were typical of the real cleansing of the conscience by the water of baptism, and of the expiation of real guilt by the blood of Christ shed upon the cross, and virtually taken and received by the faithful in the Lord's supper. The flowing, therefore, of this water and this blood, immediately upon our

Lord's death, from the wound opened in his side, was a notification to the surrounding multitudes, though at the time understood by few, that the real expiation was now complete, and the cleansing fount set open.—*Bp. Horsley.* See note on Acts i. 18.

Michaëlis offers a very different interpretation. The apostle here asserts, that 'Jesus is the Christ,' and that he was the Christ, 'not by water only, but by water and blood.' Now, these words, which in themselves are not very intelligible, become perfectly clear, if we consider them as opposed to the doctrine of Cerinthus, who asserted that Jesus was by birth a mere man, but that the Æon, Christ, descended on him at his baptism, and left him before his death.

It is probable the holy apostle only means, that Jesus was acknowledged to be the true Messiah, or the son of God, at his baptism, of which water is 'the outward visible sign,' on the first opening of his divine ministry; and by his blood, at the close of it, which was shed on the cross, as an expiation and atonement for the sins of the world: because the miraculous power of God interposed, and confirmed this great fundamental article of our faith, on both occasions. Compare Matt. iii. 16, 17; and xxvii. 51—54. It is by no means certain that the peculiar incident of blood and water issuing from the wound of the soldier's spear is here alluded to by St. John. See note on ver. 10.

By 'the Spirit,' in this verse, is meant 'the Holy Spirit,' which was promised to the apostles, and which was to lead them into all truth. See John xiv. 16, 17; xv. 26; and xvi. 13.

7. *In heaven; the Father, the Word, and the Holy Ghost: and these three are one.* 8. *And there are three that bear witness in earth.*—These words have been the cause of much controversy and critical disquisition, from the time of the learned Erasmus, almost to the present day; but, after the fullest and most elaborate discussion that any disputable text of Scripture, perhaps, has ever received, they are now considered by the best friends of Christianity as interpolated and spurious. Much clamor was raised against Erasmus for not admitting them into the first and second editions of his Greek Testament; but he rejected them for what ought to have been considered the most satisfactory of all reasons, which was, that they were not to be found in any one ancient Greek manuscript: and the same motive, we may imagine, induced Luther to omit them in his Latin version of the New Testament. Erasmus, indeed, was so confident of the passage

being an interpolation, that he pledged himself, rather imprudently, perhaps, to insert it in a subsequent edition of his Greek Testament, if any of his opponents could produce a single manuscript in which it was found. Accordingly, a copy was produced from Dublin, which contained the controverted passage; but it was soon discovered, that this was written so late as the fifteenth, or sixteenth century, and was evidently altered and interpolated, so as to make it conform to the Latin Vulgate. A single proof of this will be sufficient; for it reads ver. 6, *ὅτι ὁ Χριστός*, 'Because Christ,' instead of *ὅτι τὸ πνεῦμα*, 'Because the Spirit,' contrary to all the Greek copies; but conformably, in this respect, to the Vulgate. One other manuscript was also produced from Berlin, called 'Manuscriptum Ravianum,' which is so modern as to afford the most satisfactory evidence, that it was a transcript from the Complutensian edition, with an admixture of variations and marginal readings, copied from the third edition of R. Stephens's Greek Testament.

Erasmus, however, was induced to fulfil his promise, and inserted the disputed text in his third edition, not from any conviction of its being genuine; but, as he says, 'to avoid calumny.'

It is remarkable, also, that this controverted passage is not extant in any of the ancient versions; and in some of those which have been made in the three last centuries, it is only written in the margin. Above forty of the oldest Latin MSS. of the New Testament do not contain it; and in others, it has evidently been added by a later hand. But, unfortunately, it found its way into the Latin Vulgate at an early period; and the Council of Trent had pronounced its anathema on those who should not receive, as holy and canonical, all and every part of that version of the New Testament. In an age when men were not emancipated from the terrors and superstitions of the Church of Rome, this was sufficient in general to silence all opposition, except in the minds and conduct of such men as Luther and a few more.

After the most diligent and minute examination, it has been asserted, that the Greek fathers have never appealed to this text, though they frequently quote the preceding verse, and that also which immediately follows. But, that they should not avail themselves of so strong and apposite a text, in their numerous controversies with the Arians, and other sectaries, as an additional confirmation of the doctrine of the Holy Trinity, is quite inexplicable on any other supposition than that of its not being to be found. It has been remarked,

also, that the Latin fathers do not quote, or appeal to this text, when the subject might naturally lead us to expect that they would. The conjectures of those critics seem probable, therefore, who think that it was originally a mystical interpretation, or spiritual gloss, on the three 'earthly witnesses,' as they are called, first noted in the margin of some Latin copy, then admitted into the text, and, lastly, from a superstitious reverence for the Vulgate, transferred to later copies of the Greek Testament.

It is uncertain whether the Complutensian editors foisted this text into their edition from the Latin, or whether they relied on the authority of the two recent MSS. already noticed; but it appears that Stunica, when pressed by Erasmus, could not appeal to one ancient Greek copy that contained it; but dwelt much on the authority and immaculate purity of the Vulgate. The former supposition, therefore, is the more probable.

Much stress has been laid by some writers on the assertion, that this text was offered by the orthodox bishops convened at Carthage, A. D. 484, by Huneric, king of the Gauls, who was an Arian, in a general Confession of Faith, to prove the consubstantiality of the Son with the Father; but this rests chiefly on the questionable testimony of Vigilius of Thapsus, and Victor Vitensis; the former of whom is supposed to have written treatises on the Trinity, towards the end of the fifth century, in the forged name of St. Athanasius, in which he introduced this verse; and, on other occasions, it appears, that, to give a sanction and currency to his opinions, he thought proper to assume the venerable names of St. Augustin, Idacius, and others. The latter, Victor Vitensis, has not only rendered his credit as an historian extremely suspicious by his account of the Vandalic persecution; but has excited the sneers of infidelity by recording some ridiculous miracles, the truth of which, notwithstanding, he solemnly pledged himself to prove.—See *Gibbon*, vol. vi. p. 283—295. octavo edit.

Even the general Confession of Faith presented to Huneric, which Gennadius thinks was written by Eugenius, bishop of Carthage, some are of opinion was the production of Victor Vitensis; while others suppose, with Bergel, that it was the production of Vigilius himself. However uncertain this may be, it seems evident, as the celebrated Porson conjectured, that it proceeded from the author of those books on the subject of the Holy Trinity, which are addressed to Theophilus, and which, with good reason, have been ascribed to Vigilius; because he was the first who appealed to this text, as an autho-

rity, in a treatise against Varimadus, the Arian. In order, however, that the reader may not conclude, that the Greek copies of the New Testament contained this interpolation at so early a period, there is no reason to doubt, but that this pretended quotation, if presented at all, was presented in Latin, as Michaëlis asserts, and that the person who drew up the Confession of Faith must have referred to some Latin MS. of the New Testament for his authority, if any proof had been required, which, at a tumultuous conference of Vandals, supported by a numerous military force, was by no means probable.

Those who may wish to enter more fully into this controversy, may consult the historical and critical collections of the learned Semler, the Dissertation of Michaëlis, the elaborate note, or rather disquisition, in Wetstein; and lastly, the correspondence which passed between Mr. Archdeacon Travis, the celebrated Mr. Porson, and the Rev. Herbert, now Dr. Marsh. Or a short, but comprehensive view of the controversy on this subject may be found in *Butler's Horæ Biblicæ*, vol. ii. ad. fin.; and in the *Diatribes* of *Griesbach*, at the end of his Greek Testament.

Notwithstanding the multiplied objections to the genuineness of this text, and the numerous arguments to which no satisfactory answer can be given, there are many persons who, with more zeal than knowledge, or discretion, are still disposed to vindicate its authenticity, and to appeal to it in confirmation of their faith. But nothing can be more injudicious than attempts to vindicate Christianity on untenable ground, or to prove any of its essential doctrines by weak arguments, and appeals to disputable authority. With respect to the present controverted text, the advocates for the doctrine of the Holy Trinity may say, *Non tali auxilio*, 'such aid is not wanted.' For this doctrine is recognised, at least, in its essential parts, in the first page of the Bible; it is shadowed out in many other parts of the Old Testament, and seems expressly revealed, or assumed, in almost every book of the New.

After the numerous proofs from Scripture, which have been adduced of late years, not to mention the testimonies of many of the ancient fathers, of the pre-existent state of Christ, (John viii. 58.) of his divine nature, of his identity with the Father, (John x. 30.) and his titles as 'The true God,' (1 John v. 20.) as 'The Lord over all,' (Rom. ix. 5; x. 12.) and as 'one in whom dwells all the fulness of the God-head bodily;' (Col. ii. 9.) when, also, it is considered that he is represented as the

object of religious adoration and intercession, (Acts vii. 59; Rom. x. 13; Col. iii. 24.) and that among other attributes, those of creation, (Col. i. 16; Heb. i. 2.) omnipotence, (Philip. iii. 21.) and omniscience, (1 Cor. iv. 5.) are ascribed to him, in these and the parallel texts, which the reader is desired to compare;—it is difficult to say, how those who persist in believing the heresies of Arius and Socinus, as containing the true doctrines of Christianity, can find sufficient evidence and arguments to support their tenets. It may be even feared that men, whose station and talents give them influence in guiding the faith of others, have sometimes consulted the Holy Scriptures, not with that humble and teachable disposition of mind, which leads to submission and obedience, and to the ‘truth as it is in Jesus;’ but with a view to question, garble, or reject what they do not relish, and to make the religion of Christ conform to their own previously established principles and tenets.

For proofs and arguments on this distinguishing doctrine of Christianity, which have never yet been answered, and which seem not to admit of refutation, the biblical student is referred to *Dr. Knowles’s View of Primitive Christianity during the first Four Centuries*; the *Prælectiones Theologicæ* of *Dr. Randolph*; the folio volume in Latin of *Bp. Bull’s Works*; and *Bp. Horsley’s Tracts in Controversy with Dr. Priestly*.

These few works contain almost every thing that can be said on the subject; so that it seems unnecessary to mention the names of a great many volumes, tracts, pamphlets, and controversial treatises, which to enumerate would be difficult, and serve only to perplex and fatigue the reader.

9. *If we receive the witness of men, the witness of God is greater, &c.*—The apostle’s argument is taken from the less to the greater, thus: ‘If,’ says he, ‘for the believing of any thing, the testimony of two or three credible men be sufficient, then surely this threefold testimony of God given is much more worthy of belief: but the testimony given concerning Christ, that he is really the Son of God, is evidently the testimony of the faithful God, who cannot lie.’—See *Fawkes*.

10. *The witness in himself.*—Or, ‘hath this witness,’ or ‘testimony in himself;’ namely, that Jesus is the Son of God, that he came by water to wash away the impurities of sin by baptism and by blood poured out on the cross to reconcile us to God, and to make that solemn atonement for guilt, which the divine wisdom and justice required.

10. *Hath made him a liar.*—See note on ch. i. 10.

11. *In his Son.*—Rather, ‘by his Son;’ or ‘through the mediation of his Son.’

12. *He that hath the Son.*—This form of expression is equivalent to the union of faith, love, and obedience. It is to have a deep and lively impression of the Saviour’s merits written on our heart, a constant reverence of his divine word, and a sincere disposition to practise it. The sense of the holy apostle in this, and similar texts, will be more fully comprehended, by considering the general and extensive meaning, in which the Jews used the words ‘life,’ and ‘death,’ and the expressions ‘to live,’ and ‘to die.’ See note on Prov. xv. 10.

13. *Unto you that believe on the name of the Son of God.*—These words are omitted in many MSS, and are rejected by Griesbach. In the latter part of the verse, also, instead of ‘and that ye may believe,’ we may read, ‘who believe in the name of the Son of God.’

15. *And if we know that he hear us, &c.*—And if we are assured that he lendeth a favorable ear to us concerning what we ask, because we are the disciples of his Son, we have reason to believe that we shall have the petitions granted, which we have asked of him.—*Dr. Macknight.*

16. *If any man see his brother sin, &c.*—According to Dr. Benson, ‘the sin not unto death,’ of which St. John speaks in this verse, is any single sin, which a good man commits through infirmity, or surprise. According to Doddridge, it is any sin whatever, except that which Christ himself declared unpardonable. But as no sin will be pardoned which is not sincerely repented of, the circumstance by which the sinner for whom life might be asked, is distinguished from those for whom life might not be asked of God; namely, that his sin ‘is not a sin unto death,’ implies that he hath repented of his sin. In this persuasion, the learned commentators above mentioned give it as their opinion, that St. John here authorises any pious person whatever to ask of God eternal life for all penitent sinners, excepting those who have sinned against the Holy Ghost; and assures him, that in answer to his prayer, God will grant him eternal life for such sinners. But this opinion is liable to two objections. 1. No ordinary Christian, however pious, can know certainly whether the person, for whom he asks life, has sincerely repented of his sins: and yet, unless he certainly knows this, he is not warranted to ask life for him; far less to ask it with the boldness mentioned in the 14th verse. 2. Although any pious person, as an exercise of his own benevolence, may pray for eternal life to his brother, the Scripture

gives no one ground to think, that his asking eternal life for his brother, has any influence in procuring that blessing for him. As little does right reason warrant such an expectation. Nevertheless, in this verse, according to Benson, and Doddridge, it is expressly promised, that any one who seeth his brother sinning 'a sin not unto death,' and asketh of God eternal life for him, shall certainly have it granted to him; as if, without such a prayer, the sinner's own repentance would not procure him that favor from the mercy of God. We may, therefore, believe, that in this passage, St. John speaks of persons and things, very different from those which the authors just mentioned had in their eye. What these were will appear, if we attend to the following particulars.

Because it was necessary to the successful propagation of the Gospel, that its professors should in the first age be remarkably holy, God so ordered it, that the open miscarriages of individuals were often punished with visible temporal judgments. So St. Paul told the Corinthians, who had been guilty of great irregularities in the celebration of the Lord's supper, 1 Cor. xi. 30, 'For this cause many are weak and sickly among you, and many sleep;' i. e. 'are dead.' These judgments being public, had no doubt a great influence in restraining the first Christians from sin. On the other hand, to encourage those to repent, who by their sins had brought on themselves mortal diseases, there were, in the first age, persons who being endowed with the gift of healing diseases miraculously, (1 Cor. xii. 9.) were moved by the holy Ghost to heal the sick, who had repented of the sins, which had brought on them the diseases under which they were laboring. We may therefore believe, that when St. John directed any one, who saw his brother sinning a sin not unto death, to ask God to give him life, he did not mean any ordinary Christian, but any spiritual man, who was endowed with the gift of healing diseases; and that the brother for whom the spiritual man was to ask life, was not every brother who had sinned; but the brother only who had been punished for his sin with some mortal disease, but who, having repented of his sin, it was not a sin unto death; and that the life to be asked for such a brother, was not eternal life, but recovery from the mortal disease under which he was laboring.

According to this view of matters, St. John, in the passage before us, is treating briefly of the subject concerning which James hath treated more at large, ch. v. 14. 'Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name

of the Lord. 15. And the prayer of faith shall save the sick, and the Lord will raise him up; and if he have committed sins, they shall be forgiven him. 16. Confess your faults one to another, and pray for one another that ye may be healed. The effectual, fervent prayer of a righteous man availeth much.' Now, if John, in the passage before us, is treating of the subject which James has handled in the above verses, the 'any one who seeth his brother sinning a sin not unto death,' of whom John speaks, was any elder of the church endowed with the gift of healing diseases miraculously; and the 'asking,' prescribed by John, is what James calls 'the prayer of faith,' and the life to be obtained by such asking, was a miraculous recovery of the sick sinner from the mortal disease under which he was laboring; called also 'the raising him up,' namely, to health, as is plain from James v. 16.—See *Dr. Macknight*, and *Abp. Newcome*.

Rosenmüller has offered various interpretations of this difficult passage by other commentators; but thinks himself, that 'the sin unto death,' means a crime deserving capital punishment; and that 'the sin not unto death,' comprises all offences of a less heinous nature. This learned professor, also, who proposes his opinion with modesty and diffidence, conjectures that the civil magistrate, and not God, was to be petitioned on this occasion. Such, also, is the basis of Dr. Henry More's exposition.

16. *I do not say that he shall pray for it.*—'I do not say concerning it, that the spiritual man should ask God to recover such a person by a miracle.'

Dr. Doddridge, who understands this of our praying for repentance and pardon in behalf of obstinate sinners, thinks the apostle's meaning is, 'I do not say, that he should pray with a full assurance of being heard.' But as there is neither precept nor example in Scripture, authorising us to pray for pardon to obstinate sinners, the only thing we can pray for in their behalf is, that God would grant them repentance. And if he hear us in that request, their pardon will follow. On this subject, Dr. Doddridge's reflection is both pious and benevolent. 'Let us not,' says he, 'too soon pronounce the case of a sinner hopeless; but subject ourselves to the trouble of some fruitless attempts to reclaim him, rather than omit any thing where there may be a possibility of succeeding.'

18. *That wicked one toucheth him not.*—Rather, 'the evil one,' meaning 'the devil,' toucheth him not; i. e. comes not near him. Or, agreeably to the correspondent verb in Hebrew, *נָּוָה*, it may mean, 'hurts him not.'

19. *Lieth in wickedness.*—‘Is subject to wickedness.’

20. *This is the true God.*—Because the person last mentioned in what goes before is Jesus Christ, many commentators and theologians contend, that the demonstrative pronoun, *οὗτος*, stands here for Jesus Christ, and that he is the person who is called ‘the true God.’ But as pronouns often denote the remote antecedent, when the circumstances of the case require them to be so understood, and as there is a distinction made between the Father and the Son in the beginning of the verse; others are of opinion, that *οὗτος*, ‘this,’ refers not to Jesus Christ, the near antecedent, but to *τον αληθινον*, ‘the true one,’ or ‘true God,’ as many copies and versions express it, whom the Son of God had given the Christians understanding to know.—See *Wetstein*, and *Griesbach*.

Glassius, (Philolog. Sacr. p. 714.) tells us, that Athanasius in the council of Nice, disputing against Arius, called this text of John, ‘a written demonstration;’ and added, that, as Christ said of the Father, John xvii. 3, ‘This is life eternal, that they might know thee, the only true God,’ so John said of the Son, ‘This is the true God, and eternal life:’ and that Arius then acquiesced in this written demonstration, and confessed the Son of God to be the true God. For these facts, Glassius appeals to *Athanasii Oper.* tom. iii. p. 705.—*Dr. Macknight*.

II. J O H N.

INTRODUCTION.

WE learn from Eusebius, (Eccles. Hist. lib. iii. c. 25.) who flourished in the fourth century, that the second and third epistles of John were not in his time reckoned among the books of unquestionable authority; but were received as the genuine productions of the Evangelist by some, and rejected by others. It has been remarked, also, that they were not admitted into the ancient Syriac version, which was made at least as early as the second century, and was deemed of the highest authority by the Christian fathers in subsequent ages of the Church.

And yet the second and third epistle are so similar to the first, both in the sentiments and in the language, that some learned critics have concluded, from the internal evidence which they exhibit, that all three must have been written by the same author, and that he could be no other than St. John, the apostle and evangelist.

It is not easy, says Michaëlis, to comprehend what could have induced an impostor to forge two such epistles, or what advantage he could have proposed by the introduction of them; for they contain nothing, which had not been said in the first epistle, except commendation, or censure, either of unnamed persons, or of Demetrius and Diotrephes, of whom no one knows who, or what they were.

One ground of objection to their authenticity appears to have been the manner in which the author names himself in

the beginning of each. It is observable, that he neither calls himself an evangelist, an apostle, or a servant of Christ; but simply *ὁ πρεσβυτερος*, 'the elder;' and, as there was one John, a contemporary with the apostle, and, it is said, one of his disciples, who at this early period filled the office of presbyter, or elder, of the church at Ephesus, these epistles have been by some ascribed to him as their author. (Vid. *Euseb. Eccles. Hist. lib. iii. 39.*) But it has been remarked, that Peter (1 Peter v. 1.) calls himself 'an elder,' and that this title might have been assumed with almost exclusive propriety by St. John, at that time, who, after the death of Peter, appears to have been the only apostle then living, and was consequently the most distinguished Elder, or Father, of the Christian church.

The only objection to this is, that the office of elder was common, and that there were a certain number of elders, who were appointed to preside over every community of Christians. It may be said, therefore, that not even the modesty and humility of John would have induced him, at an advanced period of life, to take this appellation to himself in the inscription of both these epistles; whereas Peter used it only incidentally, and with reference to his age, perhaps, towards the latter end of his epistle, after having called himself 'an apostle of Christ' at the beginning. The word indeed is not the same; in Peter it is *συμπρεσβυτερος*, which plainly shews, that he meant to associate himself with others of the same order, or of nearly the same time of life with himself.

Another objection has been raised by modern critics from an apparently harsh and severe charge, which is thought incompatible with the mild and amiable character of St. John. The author of the second epistle says, ver. 10, 11, 'If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed, is partaker of his evil deeds.' But this is very satisfactorily explained and vindicated by Mi-

chaëlis, vol. iv. ch. xxxii. sect 1. This learned critic observes, that, if the passage be detached from the rest of the epistle, and the doctrine which it contains be taken in its utmost latitude, the argument appears very specious. However, it may be explained in such a manner as to remove all difficulty. The Greek expression *χαίρειν*, which we render ‘God speed,’ does not denote an ordinary salutation; but involves in it a kind of blessing, nearly equivalent to ‘Peace be with thee:’ and it is evident, also, from the context, that the subject here relates to the blessing usually received on entering the house of a friend, or an assurance of hearty welcome.

Now, it must be observed, that among the primitive Christians, it was the custom to receive all travelling brethren, and to entertain them during their stay; which was sometimes done at the expense of the whole community by persons appointed for that purpose. That the third epistle relates to the reception and entertainment of those who travelled to preach the Gospel, is evident from verse 5—11. And the second epistle is so similar to the third, that we may conclude the same of that also, in the passage which is the subject of our present inquiry. Suppose, then, that a travelling Christian was known to deliver false doctrines, or to propagate Gnostic errors, such as that Jesus was not the Son of God, the question is, was he entitled to the reception usually given to Christian travellers, and was it want of charity to refuse him admittance, unless his situation were such as rendered him an object of compassion? ‘I think not,’ says this learned professor; ‘for if a missionary comes into my house, who is a false teacher of Christianity, and I receive and protect him, I take part in the propagation of his errors.’ See, also, *Dr. Doddridge’s* note on this text.

Nothing certain can be established respecting the date of this epistle. Dr. Whitby fixes it so early as A.D. 82, or 83; and Dr. Mill so late as 91, or 92: if, therefore, we conclude, with Lardner and Michaëlis, that both this and the third

epistle were written some time between the limits of the year 80 and 90, we shall probably be right, without pretending to a greater degree of accuracy on the subject than can possibly be acquired.

VER. 1. *The elect lady.*]—Some are of opinion that the church at Jerusalem was so called, as the sister church to that at Ephesus, ver. 13. Vid. Misc. Sacr. p. 51; and *Dr. Whitby*.

But the personal address, ver. 5, is unfavorable to this interpretation.

Some take 'Electa' to be a proper name; and in one of Stevens's editions, Wetstein informs us, it is written with a capital.

Others think, that the Greek word *κυρια*, 'Cyria,' here translated 'lady,' is a proper name, and that the adjective prefixed, indicates her attachment to the Christian faith; or, perhaps, has reference to some distinguished appointment in the church. See *Lardner*, vol. vi. p. 595.

Estius, however, is of opinion, that the apostle gave her this epithet, not only on account of her virtues, but for her opulence and illustrious birth.

We use the adjective 'choice,' occasionally, for 'excellent;' as 'choice fruit,' 'choice troops,' &c. And the Latin word 'eximius,' has its meaning from the same analogy.

Another probable conjecture is, that she was 'elected,' or 'chosen,' to distribute the gifts of the Christian community among those poor brethren who needed assistance and relief.

The name Cyria occurs occasionally in *Gruter's* Inscriptions, and frequently in books of martyrology. Its diminutive 'Cyrilla' is still more common.

Rosenmüller thinks it probable, from this verse, that Cyria, or 'the elect lady,' was a deaconess, who received the Christian brethren, when journeying from place to place, in the name, and at the expense of the church. It appears, also, from ver. 13, that she had a sister, who filled a similar office, or who was equally distinguished for her piety and virtues.

1. *Her children.*]—These may be such as she was instrumental in converting to the Christian faith, or such indigent

converts, as she maintained and protected with parental care and affection.

4. *Of thy children.*—That is, ‘some of thy children.’

4. *As we have received, &c.*—That is, ‘agreeably to the commandment which we received from the Father.’

6. *This is the commandment.*—So called by way of pre-eminence.

7. *This is a deceiver, &c.*—‘Every man who affirms this, is a deceiver, and an adversary of Christ.’

9. *Hath not God.*—See note on 1 John v. 12.

10. *This doctrine.*—The doctrine mentioned, ver. 9; or, perhaps, the doctrine, that Jesus Christ is already come in the flesh, expressed, ver. 7.

10. *Neither bid him God speed.*—The Jews, as Dr. Lightfoot and Dr. Whitby observe, were forbidden to say *לֵבְרָכָה*, or ‘God speed,’ to an excommunicated person; or to come within four cubits of an heretic. But the apostle must not be understood as forbidding us to shew the common offices of humanity to such persons; for that is contrary to the general precepts of benevolence in the Gospel. But to receive a seducing teacher into their houses, and to give him suitable accommodations, would be to shew him such regard, and to afford him such support, as would, in some measure, have made them answerable for the mischief he might do in the church; such favors being not merely offices of common humanity, but of patronage and friendship; and in general, at least a testimony of their approbation, as well as kindness. See *Dr. Doddridge*, and *Poli Synops.* See, also, the Introduction.

According to the sense of the correspondent verb in Hebrew, *חֲלִיעֵיב* may express the wish of success to any persons, in such undertakings and pursuits as may happen to engage their industry and talents. Viewing it in this light, the prohibition of St. John will appear highly significant and proper.

III. J O H N.

INTRODUCTION.

THE object of this third epistle, says Michaëlis, was to recommend to Gaius, or Caius, (see note on ver. 1.) certain Christians, who were travelling to preach the Gospel to the heathens; and St. John wrote to Caius in particular, because his hospitality to the Christian brethren was already known; (ver. 6.) and St. John had reason to apprehend that a former epistle, which he had addressed to the community, of which Caius was a member, had produced little effect. See ver. 9.

The recommendation is properly contained in the sixth, seventh, and eighth verses. In the sixth verse, St. John says to Caius, with reference to the brethren and strangers mentioned immediately before, 'Whom, if thou bring forward on their journey, after a godly sort, thou shalt do well.' These brethren he describes in the seventh verse, as persons 'who for his name's sake' (meaning God's) 'went forth, taking nothing of the Gentiles.'

Now, whether these persons went forth voluntarily to preach the Gospel to the Gentiles, and would not receive from them any reward for their labors; or whether they had been compelled by a persecution to quit their own country, and refused to accept alms in their distress from benevolent heathens, is a question, on which the commentators are not agreed. But the former is the more probable supposition, because it is attended with no inconvenience; whereas to the latter the following objections may be made:—

1. In the age in which this epistle was written, there were very few exiles for the sake of the Gospel, especially in Gre-

cian countries. And if any Christian had been banished from Ephesus, St. John himself, as the principal person, must likewise have been banished.

2. If the persons whom St. John recommended had been exiles, he would not have requested Caius to shew them a mere temporary hospitality, and then forward them on their way. To exiles, who stand in need of pecuniary assistance, we render very little service by supplying them with the means of travelling farther; for whither at last are they to travel? The greatest favor that we can bestow on such persons is, to procure for them employment in the place where they are, and thus enable them to provide for themselves.

3. It appears from verse 7, that the persons whom St. John recommended, would accept of no present, nor take any thing from a heathen. Now, an exile in distress, who carries his religious hatred so far, as to reject the benevolent offers of those who entertain different sentiments from himself, is entitled to no commiseration. Such a man, if he had it in his power, would be the most intolerant persecutor; and therefore every favor conferred on him is an ill-bestowed act of liberality, since it confirms him in his hatred of all those who profess a different religion. A man of this description must be left to himself, till poverty and hunger have brought him to his senses, and have changed the imaginary Saint into a rational being.

Such are this learned professor's objections to the hypothesis of Heumann and others, who suppose that these brethren and strangers were wandering exiles, driven from their respective countries, on account of their religious opinions, and in a state of the greatest distress; and they seem to be well-founded: but if we consider them as voluntary teachers of the Holy Gospel, their refusal to take any thing of the Gentiles, whom they wished to convert, affords a noble instance of that disinterested zeal and godly sincerity, which dignified the conduct of St. Paul, and rendered his ministry

so independent and successful. See Acts xx. 33—35; 1 Cor. ix. 7—15; 2 Cor. xi. 9; and xii. 16—18.

This epistle, and also the second, being addressed to individuals, are thought to have been improperly called ‘Catholic,’ or ‘General;’ and in the titles prefixed to them in our Bible, this epithet is omitted. But it should be remembered, that the propriety or impropriety of it depends on the acceptance of the word; (see Introduction to James) and it should be farther considered, that they were not generally received as canonical in the early ages of the church, when the collection of the catholic epistles was formed. They were admitted to be the genuine productions of St. John the apostle and evangelist, by Athanasius, and other venerable fathers of the church, and were soon after universally received, as justly forming part of the Holy Scriptures. They are, certainly, much in the style and manner of the divine author whose name they bear; and, what is very important in all writings of questionable authority, they contain no doctrines that may not be abundantly proved from other parts of the inspired writings.

VER. 1. *Gaius*.]—Or, ‘Caius,’ according to the Roman manner of writing this name. St. Paul mentions a Gaius who was remarkable for his hospitality, Rom. xvi. 23. See ver. 5, 6.

Another is mentioned as one of ‘St. Paul’s companions in travel,’ Acts xix. 29. There was also a ‘Gaius of Derbe,’ Acts xx. 4, and one of the same name, who appears to have been an inhabitant of Corinth, 1 Cor. i. 14. But Lardner thinks, that the Gaius, to whom St. John addressed this short Epistle, was an eminent Christian, who lived in some city of Asia, not far from Ephesus. Other opinions have been given, resting on no authority but conjecture. It seems probable, however, from ver. 4, 5, that the Caius here mentioned had been converted to Christianity by St. John.

6. *If thou bring forward on their journey.*]—These brethren and strangers, it should seem, proposed to undertake a second journey, or had undertaken it, for the purpose of preaching to the Gentiles. The apostle, therefore, requested Caius, or Gaius, still to assist them in executing their pious resolution by entertaining them. For, in the language of Scripture, ‘to help forward on a journey,’ signifies, not only to accompany a person in a part of his journey, (Acts xxi. 5,) but also to furnish him with necessaries for it, Tit. iii. 13.—*Dr. Macknight.*

6. *After a godly sort.*]—Rather, ‘in a manner worthy of God.’ See the marginal reading. The antecedent to the possessive pronoun ‘his,’ in the next verse, will then be apparent.

7. *They went forth, &c.*]—Considering the persons as exiles, some render, ‘they were expelled,’ or ‘forced to abandon their own country by the Gentiles, taking nothing with them;’ but the common translation seems preferable. See the Introduction, and *Rosenmüller*.

9. *Diotrephes.*]—This person was probably a bishop, or some proud and tyrannical superior over the Christian community, to which Gaius belonged. Grotius supposes, that he was a candidate for the episcopal office, which might at that time have been vacant; but nothing can be known for certain on the subject. See *Lardner*, vol. vi. p. 599—603; and *Michaëlis*, vol. iv. p. 452—454.

9. *Receiveth us not.*]—Either does not acknowledge my authority as an apostle of Christ; or else does not believe the doctrines which we teach, as founded on the divine truths of the Gospel, unmixed with Jewish superstitions, and alone necessary to salvation. See the next verse, which renders this latter interpretation preferable.

11. *Beloved.*]—The Greek vocative is in the singular number; and therefore the apostle is addressing Gaius.

11. *Hath not seen God.*]—This is equivalent to ‘hath no proper knowledge of God, or of his divine will.’ The verb ‘to see,’ when compounded with ‘fore,’ is still used with relation to the mind only.

12. *Demetrius.*]—Demetrius, who is so highly praised by the apostle, is thought to have held some sacred office in the church of which Caius was a member. But Dr. Benson rejects this opinion; because, on that supposition, Caius must have known him so well, as to need no information concerning his character from the apostle. Benson, therefore, believes him to be the bearer of this letter, and one of the brethren who went out to preach to the Gentiles.—See *Dr. Macknight*.

J U D E.

INTRODUCTION.

JUDE, or Judas, from being the brother of James, was one of those, we may conclude with sufficient certainty, who had the distinguished honor of being called ‘the brethren of our Lord.’ (Compare Matt. xiii. 55; Mark vi. 3; and Luke vi. 15, 16.) It was not uncommon in those days, for a person to have two, or more names, and therefore Jude we find was sometimes called Thaddeus, and sometimes Lebbeus, Matt. x. 3. In the same manner, Peter was also occasionally called Simeon, or Simon, and sometimes Cephas; and Thomas, we are told, received the appellation of Didymus, probably from the circumstance of his being one of two twin brothers. It appears, therefore, that Jude, though he humbly styles himself ‘the servant of Jesus Christ,’ was numbered among the apostles.

There is but little information that can be collected from the Holy Scriptures respecting Jude’s individual history; and the writings of the early fathers furnish no memorials respecting him that are of any consequence, or that can be depended on. We learn, however, from Eusebius, (Eccles. Hist. lib. iii. cap. 24, 25.) that his short epistle was rejected by the primitive church; and St. Jerome, in his catalogue of ecclesiastical writers, assigns the following reason for it. He says that Jude, the brother of James, left a short epistle, which is one of the seven called Catholic; but, because of a quotation from the book of Enoch, which is apocryphal, ‘à

plerisque rejicitur,' 'it is rejected by the generality.' See *Lardner*, vol. vi. p. 618.

This book is mentioned in the Synopsis of Scripture ascribed to St. Athanasius; but that work is deservedly considered as a forgery, and might have been written since the date of Jude's epistle; which, though it was not generally received into the canon of Scripture, in the time of Eusebius, was yet known and quoted so early as the close of the second, and the commencement of the third century, by Clemens Alexandrinus, Tertullian, and others. See *Lardner*, vol. vi. p. 614, 615.

It is an opinion as early as the time of Origen, that Jude, in mentioning the contest between Michael the arch-angel, and the devil, refers to an apocryphal book called the Assumption, or Ascension of Moses, mentioned, also, in the Synopsis of Scripture already noticed. (See note on ver. 9.) The ingenious conjecture of Bp. Sherlock, that Jude in this epistle, and St. Peter in the second chapter of his second, might have copied, or imitated some Hebrew writer, who left behind him a description of the false prophets of his own, or former times, has been already noticed in the Introduction to 2 Peter.

It will not escape the notice of the attentive reader, that there are some particular facts recorded, and some doctrines taught, in the second epistle of Peter, and in this short epistle of Jude, which are no where mentioned, or expressly revealed, in any other parts of Holy Scripture;—such as the sin and apostacy of the angels, who were cast into hell and delivered into chains of darkness till the day of judgment; Noah's preaching of righteousness to the people before the flood; the contention of Michael with the devil about the body of Moses; and the adoption, or at least the quotation, of the supposed prophecy of Enoch: but it should be particularly remembered, that these books were not generally received as canonical parts of Scripture till about the commencement of the fifth century. How far the circumstance

of their containing new facts and new doctrines, added to the want of sufficient evidence to prove their divine authority, prevailed on the early fathers in their determination not to receive them as canonical, it is impossible, at this distance of time, to say; but we know that the doctrine of the Millennium, supposed to be taught in the Revelation, was one cause with many for rejecting that divine book; and the circumstance mentioned by St. Jerome, respecting Jude's epistle, deserves particular consideration.

This alone shews the rigid test to which the venerable fathers of the Christian church, during the first four centuries, submitted every writing that pretended to the authority of Divine inspiration, before they admitted it into the canon of Holy Scripture. Assured of the authenticity of the four Gospels, the Acts of the Apostles, St. Paul's Epistles, and at least two more, namely, the first of St. Peter, and the first of St. John, they wisely perceived that there might be more danger in receiving too many books than too few. See the Introduction to the second Epistle general of Peter.

A resemblance both in style and subject has been pointed out between this epistle and the second chapter of the second epistle of St. Peter; and in some parts it is so apparent, as not to escape the attention of the most careless reader. See, on this subject, *Michaëlis*, by *Marsh*, vol. iv. p. 372.

Wetstein, and Dr. Benson, thought that Jude addressed himself particularly to Jewish converts to Christianity wherever dispersed; but Lardner infers from the inscription, that it is catholic in the most extensive sense of the word, and intended for Christians in general.

There is no satisfactory evidence to fix the precise date of this epistle; and therefore writers who will speak from conjecture, rather than confess ignorance, or the want of information, vary in their accounts more than usual; some dating it so early as A. D. 64, and others so late as A. D. 90.

VER. 1.]—Jude, or rather Judas, was the son of Alpheus, and brother of James the Less, or the Younger. He was also called Lebbeus, and Thaddeus.—*Abp. Newcome*.—See the Introduction.

1. *Sanctified*.]—Some copies, with the ancient versions, and many of the fathers, read ‘beloved.’

4. *Who were before of old ordained to this condemnation*.]—‘Who have been before written against, on account of this very opinion of theirs.’ See *King’s Morsels of Criticism*, vol. ii. p. 285—288.

This condemnation may mean a similar condemnation, with reference to the awful examples mentioned, vers. 6, 7. See *Rosenmüller*.

4. *Turning the grace of our God into lasciviousness*.]—Perverting the mercy of the Gospel dispensation, so as to make it a cloke, or pretext, for every species of profligacy and vice.

5. *I will therefore put you in remembrance*.]—On this, and what follows, Oecumenius observes, that by proposing these examples of the destruction of sinners from the Old Testament history, the apostle designed to shew, that the God of the Old Testament is the same with the God of the New, in opposition to those heretics, who denied this; namely, the Manicheans: also, to prove that the goodness of God will not hinder him from punishing the wicked under the new dispensation, any more than it hindered him from punishing them under the old. In this passage, Jude mentions two instances of the divine vengeance against atrocious sinners, which Peter noticed, 2 Epist. ii. 4, 5; and in place of the third instance, ‘the destruction of the old world,’ he has introduced the destruction of the rebellious Israelites in the wilderness.—*Dr. Macknight*.

7. *Strange flesh*.]—A modest expression, denoting their proneness to licentious amours, and to the indulgence of unnatural passions. Compare Ezek. xvi. 26; xxiii. 20.

9. *Yet Michael, &c.*]—Origen found in a Jewish Greek book, called the ‘Assumption of Moses,’ which was extant in his time, though it is now lost, this very story related concerning the dispute of the archangel, Michael, with the devil, about the body of Moses. And from a comparison of the relation of this book with St. Jude’s quotation, he was thoroughly persuaded that it was the book from which St. Jude quoted. The Jews considered the person of Moses so holy, that God could find no reason for permitting him to die; and that nothing,

but the sin committed by Adam and Eve in paradise, which brought death into the world, was the cause, why Moses did not live for ever. They entertained the same notions of some other very holy persons; for instance, of Isai, or Jesse, who, they say, was delivered to the angel of death merely on account of the sins of our first parents, though he himself did not deserve to die. Now, in the dispute between Michael and the devil about Moses, the devil was the accuser, and demanded the death of Moses. Michael, therefore, replied to him, that he himself was the cause of that sin, which alone could occasion the death of Moses. How very little such notions as these agree either with the Christian theology, or with the writings of Moses himself, it is unnecessary to declare.

Beside the account given by Origen, there is a passage in the works of Oecumenius, which likewise contains part of the story related in the Assumption of Moses, and explains the reason of the dispute, which St. Jude has mentioned concerning the body of Moses. According to this passage, Michael was employed in burying Moses; but the devil endeavoured to prevent it, by saying, that he had murdered an Egyptian, (Exod. ii. 12.) and was therefore unworthy of an honorable burial. Tom. ii. p. 629.—See *Michaëlis*, vol. iv. p. 378—395; and *Rosenmüller*.

Abp. Newcome properly observes, ‘we may be instructed by the moral, without admitting the fact.’ See note on 2 Tim. iii. 8; and *Lightfoot’s* Hor. Heb. in Luc. iii. 36.

11. *Core.*]—Rather, ‘Korah,’ as it is in the Old Testament.

12. *These are spots.*]—That is, ‘these men are spots;’ for the demonstrative pronoun is in the masculine gender. Jude’s meaning is, that the excesses which the ungodly teachers were guilty of in their love-feasts, brought disgrace on the whole body of Christians.—*Dr. Macknight*.

12. *Clouds they are without water.*]—In a hot and dry country, like Judea, clouds without water, or clouds that give no rain, must have been significant emblems of persons, who promise benefits and blessings, but disappoint the hopes and expectations of their fellow-creatures. Compare 2 Peter ii. 17; and see *Doederlein*, on Prov. xxv. 14.

13. *Raging waves of the sea.*]—Significant emblems of noise, turbulence, and instability.

13. *Wandering stars.*]—Dr. Doddridge, in his note on this verse, observes, that the Jews called their teachers ‘stars;’ and that the teachers in the Christian church are represented under the emblem of ‘stars,’ Rev. i. 20; ii. 1. Wherefore, as the planets have apparently irregular motions, seeming sometimes

stationary, and sometimes retrograde, he thinks that they are proper emblems of teachers, who are unsettled in their principles, and irregular in their behaviour. But, instead of 'stars,' we may render 'meteors,' or 'comets.' See note on Matt. ii. 2; and *Rosenmüller*.

14. *Enoch, &c.*]—Though Moses says nothing concerning Enoch's prophesying; yet by telling us that he was a person of such piety, that 'God took him,' (Gen. v. 24.) and the author of the Epistle to the Hebrews, saying, (ch. xi. 5.) 'He was translated that he should not see death,' he has warranted us to believe Jude's account of him; namely, that God employed him, as he did Noah, in reforming the wicked of the age in which he lived, and that he inspired him to deliver the prophecy of which Jude speaks. That Enoch was endowed with a spirit of prophecy, Dr. Benson says is apparent from the name which he gave his son Methuselah; which signifies 'he dieth, and the flood cometh.' Enoch is called 'the seventh from Adam,' to distinguish him from Enoch, the son of Cain, Gen. iv. 17, who was only the third from Adam.—See *Dr. Macknight*; and note on Gen. v. 24.

16. *Murmurers.*]—Carpzovius understands by *Τογγυσαι*, 'such persons as feel envy, hatred, and indignation, on contemplating the good fortune of others.'

16. *Great swelling words.*]—Empty boastings, or flattering commendations of themselves and others. Somewhat analogous to this are our words 'puffing,' and 'puffs.'

22. *And of some have compassion.*]—This being opposed to 'pulling others out of the fire,' mentioned in the next verse, signifies, that they were to deal gently with those offenders, whose situation was not so criminal and hazardous as that of others, because they had fallen, not through corruption of heart, but through ignorance and weakness of understanding; and being of a tractable disposition, and open to conviction, might be reclaimed. With such, the faithful, especially those who were employed in the office of teaching, were to use the mild methods of instruction and persuasion; and they were to do so from compassion to the lapsed.—*Dr. Macknight*.

Many copies, and some ancient versions, have, *και ες μεν ελεγχετε διακρινομενους*; the sense of which is, 'And reprove those who make invidious distinctions between themselves and others.' Compare ver. 19. The difference between *ΕΛΕΕΙΤΕ*, and *ΕΛΕΓΧΕΤΕ*, is not very great, particularly as a mutilated *E* might be easily mistaken for a *Γ*. But the former reading and sense are preferable.

23. *Out of the fire.*—A proverbial expression still in use, for 'out of the most imminent danger.'

23. *Hating even the garment spotted by the flesh.*—In performing all the acts of divine worship, the clothes of the ministers who officiated were to be without spots, or stains, loose and unbound. If they had been touched by a dead body, or struck by lightning, or in any other way polluted, it was unlawful for the priest to officiate in them. The purity of the sacerdotal robes is frequently insisted on by the poets:

Casta placent Superis; pura cum veste venito.

Potter's Archæol. Græc. vol. i. p. 224.

The apostle's admonition, therefore, to the Christian brethren is, not only to avoid all familiarity with the profligate and wicked; but to keep at a distance from them, as they would avoid touching a garment spotted by the flesh of one who had died of the plague, lest they might be infected by their vicious conversation.

REVELATION.

INTRODUCTION.

THE opinions of pious and learned men have been very different respecting this divine book, from the time of Justin Martyr, who lived in the second century, and who appears to have admitted it as written by the apostle and evangelist St. John, to that of Martin Luther, who, 'for more reasons than one,' as he asserts, 'neither believed it to be a book of prophecy, nor of apostolical authority.' 'This opinion, which however erroneous, and which he afterwards reduced to a more diffident form, is so much the more laudable,' says Michaëlis, 'as the Apocalypse is a book, which Luther's opposition to the church of Rome must have rendered highly acceptable to him, unless he had thought impartially, and had refused to sacrifice his own doubts to polemical considerations.' See *Wetstein*, in Proleg. p. 181; and *Michaëlis*, vol. iv. p. 458.

Those, however, who may wish to trace its history in the Christian church, and to know who among the fathers admitted its authenticity, who doubted, who passed it over in silence, and who rejected it, till all doubts respecting it were banished from the Romish church, by the Council of Toledo, A. D. 633, may consult *Lardner's* 6th volume, chap. 22, as well as the other parts of his learned work, which are there referred to, and *Michaëlis*, vol. iv. ch. 33. § 2, 4.

Many commentators are of opinion, that this book was written before the destruction of Jerusalem; but probability

seems in favor of those learned writers, who refer it to the time of Domitian; or at least to the reign of Claudius, or Nero.

The following observations, on this subject, by Mr. Weston, (Sunday Lessons, part ii.) deserve notice. 'If St. John wrote his Apocalypse in the days of Claudius, the scarcity predicted in the sixth chapter came to pass in that emperor's reign, and the prophecy was accordingly fulfilled, and that shortly after its utterance. And again, in the sixth seal, (ch. vi. 12, &c.) we may discover the conquest of Jerusalem by Titus, which will suit nothing so late as Domitian and Trajan; but agrees well with the words of our Lord, whose second coming was the destruction of Jerusalem. However different the opinions of the learned have been with respect to the completion of the greater part of the prophecies, or their meaning; yet all will agree in these two, and that no time will do for them but the interval between Claudius and Titus. The famine which preceded the surrender of Jerusalem is totally inapplicable to chap. vi. 6, where it is said, 'the wine and oil should not be hurt;' but in the distress of Jerusalem, this could not have been the case, therefore the scarcity in the reign of Claudius is the one, foretold in the Acts of the Apostles, ch. xi. 28; and Matt. xxiv. 7.'

It has been observed by Wetstein, and others, that the many forged Apocalypses, at an early period of the Christian church, confirm the antiquity of the true one. Among others, the ancient writers mention the Apocalypse of Peter, of Paul, of Thomas, of Stephen, of Adam, of Abraham, and Ezra, all of which seem to have borrowed their title from the genuine Revelation of St. John. The general testimony of antiquity is, that St. John was banished to Patmos in the reign of Domitian, for his steadfast adherence to the Christian faith. Accordingly, the author of this book informs the churches of Asia, (ch. i. ver. 9,) that

he, their 'brother and companion in tribulation and in the kingdom and patience of Jesus Christ, was in the isle that was called Patmos, for the word of God, and for the testimony of Jesus Christ.' It follows, that while there he was in the spirit, and saw those visions and divine mysteries, which are here revealed. Now, though we admit, with some learned commentators, that the tradition of St. John being banished to the isle of Patmos originated from this passage of the Revelation, yet it identifies the author of this book with the evangelist; or, at least, it shews what was the early, and generally received opinion of the ancients on this subject.

'This prophecy,' says Daubuz, p. 1051, 'was designed as a standing monument for the church, to know what destinies attend it; and that, when men should suffer for the name of Christ, they might here find some consolation, both for themselves and the church: for themselves, by the prospect and certainty of a reward; for the church, by the testimony that Christ never forsakes it, but will conquer at last.' The reason of its obscurity is thus accounted for by Le Clerc on chap. xiii. 18. 'A great part of the predictions,' he observes, 'being about things, which were shortly to be fulfilled by the Romans, and St. John speaking of these as the enemies of God, by whom they were also to be destroyed, it was not safe either for himself, or for others, to whom he communicated these prophecies, that the matter of them should be more clearly represented; lest the book, falling into the hands of the Romans, should be a means to enrage them.' 'The folly of interpreters,' says the illustrious Sir Isaac Newton, p. 251, 'has been, to foretel times and things by this prophecy, as if God designed to make them prophets. By this rashness, they have not only exposed themselves, but brought the prophecy also into contempt. God gave this, and the prophecies of the Old Testament, not to gratify

men's curiosities by enabling them to foreknow things; but that after they were fulfilled, they might be interpreted by the event, and his own providence, not the interpreters, be then manifested thereby to the world. For the event of things, predicted many ages before, will then be a convincing argument, that the world is governed by Providence.'

'If,' says Mr. Weston, 'we were in possession of a complete and particular knowledge of the history of Asia, not only of great events, without person, or place, names, or dates, but of the exactest biography, geography, topography, and chronology, we might, perhaps, still be able to explain, and appropriate more circumstances recorded in the Revelations, under the emperors of the East, and the West, and in Arabia, Persia, Tartary, and Asia, the seat of the most important revolutions with which the history of Christianity has ever been interwoven, and closely connected.' See, also, *Michaëlis*, vol. iv. ch. xxxiii. sect. 6.

'Of the inspired author of the Revelation,' continues the writer last quoted, 'we have another work, the Gospel of St. John, so totally different in style from the Apocalypse, that it must have been written at a very different period of his life. The one is beautiful, sublime, and figurative in a high degree, but incorrect. The other, the Gospel, simple, pure, unadorned, and very accurate. The one appears to be the work of a young man replete with fancy and imagination, and full of oriental images and ancient prophecies, thinking in Hebrew and writing in Greek; the other of an old man, relating plain facts in plain language, without ornament, and without allegory.' See further remarks on the style of the Apocalypse in *Michaëlis*, vol. iv. ch. xxxiii. § 10.

This learned German professor, after noticing the declining authority of the Apocalypse in the Greek church, observes, 'The Latin church, which was certainly less able to make new discoveries relative to a book addressed to seven com-

munities in Asia Minor, and after the death of Jerome, was not very well qualified for critical inquiries, received the Apocalypse as a work undoubtedly canonical. We must conclude, therefore, that its reception in the church of Rome was rather the effect of accident, than the result of an impartial and deliberate examination. At that time, the popes and councils little imagined, that the Apocalypse would one day become a repertory, in which the rebels against their authority would find weapons to attack the church, from which they had apostatised; or they would hardly have canonised a work, from which the pope was to be proved the antichrist, and Rome the great apocalyptic whore.' Vol. iv. p. 493.

Dionysius, bishop of Alexandria, about the middle of the third century, ascribes the book of Revelation not to John, the apostle; but rather thinks it the work of John, the presbyter of Ephesus. Such, also, was the opinion of Eusebius.

Caius, a presbyter of Rome, who lived in the former part of the third century, affirms, that the heresiarch, Cerinthus, was its author, and Dionysius of Alexandria admits that some persons, before his time, were of the same opinion, adding that Cerinthus forged the name of the venerable apostle to give his work credit and authority. Vid. *Euseb. Eccles. Hist. lib. iii. cap. 28*; or *Lardner*, vol. ii. p. 378, 379, from which it will appear, that the erroneous and voluptuous notions, which some of the Christian fathers supposed it contained, respecting the Millennium, operated as one cause for their rejecting it as a spurious production. See the Introduction to the Second Epistle of Peter.

It is not a little remarkable, that the churches of Asia, to which this divine book was originally addressed, should be the first to reject it, and the last to admit it into their canon of Scripture.

For further information, and for the fanciful hypotheses of Eichhorn, Dupuis, and other critics, the reader may consult the Scholia of *Rosenmüller*, vol. v. p. 610—620.

CHAPTER I.

VER. 1. *And he sent and signified it by his angel.*]—In the style of prophecy, from which the expressions of this book are chiefly taken, every thing is called ‘an angel,’ that notifies a message from God, or executes the will of God. A prophetic dream is here ‘an angel.’ The pillar of fire that went before the Israelites, is called ‘the angel of God.’ (See *Exod. xiv. 19*; and compare the parallel texts.) The winds and flames of fire are ‘angels’ to us, when used by God, as voices to teach, or rods to punish. So that God is properly said to reveal by ‘his angel,’ what he makes known either by voice, by dream, by vision, or any other manner of true, prophetic revelation.—*Dr. Willoughby*. See note on *John v. 4*.

4. *Seven churches.*]—See these churches enumerated, *ver. 11*.

4. *Which is, and which was, and which is to come.*]—The Hebrew letters, which compose the hallowed name, יהוה, ‘Jehovah,’ are expressive of time past, time present, and time to come. Vid. *Maimonides*, *Mor. Nev.*

4. *And from the seven Spirits which are before his throne.*]—Some have explained this of the seven arch-angels, and adduced it as an instance of invocation to them; but the Spirit of God may be symbolically represented by ‘the seven Spirits before the throne,’ more agreeably to the genius of this emblematical book. In the language of prophecy, ‘seven’ often expresses perfection; and, connected with angels, may be understood of the most perfect Spirit of God, the Author of all spiritual blessings.—*Dr. Doddridge*, and *Lowman*. See, also, *Bp. Burnett*; and *Calmet’s Dict.* under the word ‘Seven.’

It was an ancient opinion of the Jews, that there were seven angels who ministered in the presence of God; for the later Hebrews formed their notions of heaven from the most

magnificent palaces of the Persian kings, before whom seven princes stood in constant attendance. Compare Tobit xii. 15. In the Targum of Jonathan on Genesis xi. 7, God is represented as speaking to the seven angels, who stand before him, and saying to them, 'Come hither.' This was preparatory to the confusion of tongues at Babel.—See *Wetstein*, and *Rosenmüller*.

5. *The prince of the kings of the earth.*—See the parallel texts; and compare Matt. xxviii. 18, with the parallel texts there referred to.

6. *Kings and priests.*—By a slight alteration, supported by many MSS. and printed copies, we may read, agreeably to the Syriac version, 'a royal priesthood;' that is, 'a distinguished priesthood,'—See *Wetstein*, and *Griesbach*. Compare note on James ii. 8.

7. *He cometh with clouds.*—Rather, 'he is coming with clouds,' or 'on clouds;' i. e. he is coming with sovereign power and glory. See note on Dan. vii. 13; and compare Deut. xxxiii. 26; Ps. xviii. 9, 10.

7. *Shall wail because of him.*—The Jews, and all men, will lament at the last day, that he was treated with such indignity and cruelty when he dwelt on earth. Some render 'all the tribes of the land;' thus limiting the words to the Jews on their destruction by the Romans. See Matt. xxiv. 30; and compare Zech. xii. 10.—*Abp. Newcome*.

8. *I am Alpha and Omega.*—The Rabbinical writers, with reference to the Hebrew alphabet, used to say, 'From Aleph to Thau;' that is, from the beginning to the end. St. John adapts this expression to the Greek alphabet, the first and last letters of which are Alpha and Omega; because writing to those Jews who made use of the Septuagint, or Greek version of the Old Testament.

9. *The isle that is called Patmos.*—Patmos is a small island in the Archipelago, now called Palmosa. It is mountainous, but moderately fruitful, especially in wheat and pulse, though defective in other commodities. The whole circumference of the island is about thirty miles; and on one of the mountains stands a town of the same name, having on the top of it a monastery of Greek monks; on the north side of the town, the inhabitants shew a house, in which, according to tradition, the Apocalypse was written; and, not far off, the cave where it was revealed, both places of great esteem and veneration with the Greeks and Latins.—*Dr. Well's Geography of the New Testament*, Part ii. p. 128.

Transportation to distant islands was at that time a common

punishment. Small islands were fixed on for the purpose, and such as were almost deserted. Seriphus and Gyara, mentioned by Juvenal, were of this description. Vid. Sat. x. 170.

10. *I was in the Spirit.*—This intimates, according to Rosenmüller, that the imagery of this divine book did not consist of real representations; but of visions that were presented to the author's mind. See note on ch. iv. 2.

11. *The seven churches which are in Asia.*—These seven are particularly addressed, because they were under St. John's immediate inspection; he constituted bishops over them; he was, as it were, their metropolitan, and resided much at Ephesus, which, therefore, was named the first of the seven. The main subjects too of this book are comprised in sevens; seven churches, seven seals, seven trumpets, and seven vials. Seven was a mystical number throughout the Old Testament.

There are likewise in these addresses several characters which are peculiar to the church of that age, and cannot be so well applied to the church of any other age. Beside other arguments to prove that the state of these churches at that time is described, there is this plain one;—the last state of the church is described in this very book as the most glorious of all; but the last state of the churches in these epistles, that of Laodicea, is represented (ch. iii. 17.) as 'wretched, and miserable, and poor, and blind, and naked.'—*Abp. Newcome.*

11. *Unto Ephesus, and unto Smyrna, &c.*—It has been observed by Wetstein, that these cities of Asia Minor are mentioned in the order in which they would be found by a traveller, who should visit them from the isle of Patmos. See the Map.

12. *Seven golden candlesticks.*—Rather, 'sconces for lamps;' or, 'a lamp made of pure gold, having seven branches, like the lamp in the holy-place in the temple.' See Exod. xxv. 31.

13. *And in the midst of the seven candlesticks one like, &c.*—And as the priests, when they dressed the lamps, stood in the midst to light the middle and largest branches first; so I beheld a person in the midst of this lamp, as if trimming the branches, not in the appearance of an angel, but in a human form.—*Dr. Willoughby.*

The person here described is supposed, by Rosenmüller and others, to be Jesus Christ, represented under the most glorious symbols that the temple-service, and the language of the ancient prophets could furnish.

16. *And he had in his right hand seven stars.*—We may suppose that he held a rod, or staff in his right hand, on the top of

which there appeared a constellation of seven stars. The Jews sometimes called their doctors, or teachers, 'stars,' because their office was to enlighten the people: so that this signified the bishops of the churches, as appears from ver. 20.

16. *A sharp two-edged sword.*]—'That is,' says Tertullian, (adv. *Maricon*, lib. iii. cap. xiv. p. 405.) rather quaintly, 'The word of God, rendered doubly sharp, by the two covenants of the law and the Gospel.' See the parallel texts.

18. *The keys.*]—A key was one of the ensigns of sovereign power. See note on Is. xxii. 22.

18. *Of hell.*]—'Αδης, 'the place of departed souls after death.'

20. *The mystery.*]—That is, the emblematical sense, or symbolical meaning.

20. *The angels of the seven churches.*]—In every synagogue, there were ministers who had different employments assigned them. One called sheliach-zibbor; i. e. 'the messenger, or angel of the synagogue,' who, standing before the ark, or chest, in which the Scriptures were kept, repeated the prayer cadisch before and after the reading of the law. This was to be a person very eminent for learning and virtue. Sometimes, indeed, the chief ruler, or one of the elders of the synagogue, repeated this prayer, but most commonly the sheliach-zibbor did it. Hence it is, that the bishops of the seven churches of Asia are here called 'the angels of those churches;' because what the sheliach-zibbor did in the synagogue, that the bishop did in the church of Christ.

CHAP. II. VER. 1. *Unto the angel of the church of Ephesus, &c.*]—Though these epistles to the seven churches have rather a literal, than a mystical meaning; yet they contain excellent moral precepts and exhortations, commendations and reproofs, promises and threatenings, which may be of use to the church in all ages. The form and order of the parts will be found to be the same, almost in all the epistles. First, a command to write; then some character and attributes of the speaker, taken from the vision in the first chapter, and appropriated to the matter in each epistle; commendations, or reproofs, follow, with suitable promises and threatenings; and then in all the same conclusion, 'He that hath an ear,' &c. The first epistle was addressed to the church of Ephesus, as it was the metropolis of the Lydian Asia, and the place of St. John's principal residence. According to Strabo, it was one of the best and most glorious cities, and the greatest emporium, or trading port, of the Proper Asia. It is called by Pliny one of the eyes of Asia, Smyrna being the other; but now, as several who have

been on the spot relate, it is venerable for nothing but its ruins.
Abp. Newcome.

'The angel of the church,' means the minister who presided over it. See the five following verses, and notes on ch. i. 1; and 20. Some think that Timothy, the first bishop of Ephesus, is meant; but Grotius is of opinion, that it was some person of Jewish extraction.

4. *Thou hast left thy first love.*]—Not entirely left, or forsaken, thy first love; but suffered it to diminish. The Greek verb *αφῆκας*, may signify, that a remission of it had taken place. The love of Christ is here meant.

5. *Remove thy candlestick out of his place.*]—This threatening, addressed to a church much better than some others, makes it probable, that, like other denunciations, it was intended to awaken the rest. It intimates, how terrible a thing it would be to have the Gospel taken away from them. And has not their candlestick been removed out of its place, and the light of the Gospel taken from them? Were they not ruined and overthrown by heresies and divisions within, and by the arms of the Saracens from without? And doth not Mahometanism still prevail and prosper in those countries, which were once the glory of christendom? Are not their churches turned into mosques, and their worship into superstition?—*Dr. Doddridge, and Abp. Newton.*

6. *But this thou hast, that thou hatest the deeds of the Nicolaitanes, &c.*]—The Nicolaitans, or the Continentes, as they are sometimes called, placed religion in abstaining from marriage, and in abandoning their wives if they had any. They are called Nicolaitans, from Nicolas, one of the seven deacons of the primitive church of Jerusalem; who having a beautiful wife, and being taxed with uxoriousness, abandoned her, and permitted her to marry whom she pleased. (Vid. *Euseb. Eccles. Hist. lib. iii. cap. 29.*) From that time, he lived a single life in continency, as did his children also. The Continentes afterwards embraced the doctrine of Æons and ghosts male and female, and were avoided by the churches till the fourth century. The church of Ephesus is here commended for hating their deeds.—*Sir Is. Newton.*

Abp. Newcome, however, remarks, that these sectaries considered impure practices as matters of indifference; and that it is by no means necessary to suppose, that Nicolas, the deacon mentioned Acts vi. 5, was the author of such a doctrine. See also the Introduction of *Beausobre* and *Lenfant* to their version of the New Testament.

Eichhorn, and others, are of opinion, that 'Nicolaitans' is not a proper name; but an appellation descriptive of the corrupt influence, which these sectaries had with the people at large; for Nicolas is *ὁ νικῶν λαόν*, 'one who overcomes the people.'

7. *The tree of life.*]—The significant emblem of immortal life, and meaning the same.—See *Rosenmüller*.

8. *The angel of the church in Smyrna.*]—Some think that Polycarp is meant, who was the bishop of this city; but others are of opinion, that it must relate to a person of an earlier period.

9. *Rich.*]—That is, rich in faith, grace, and good works.

9. *The blasphemy.*]—The arrogant and groundless claim of the persecuting Jews, who boasted, at this time, of being exclusively the people of God.

Though the power of the Jews to persecute the Christians was weakened after the taking of Jerusalem by Titus; yet their numbers in the proconsular Asia must have made them formidable.—*Abp. Newcome*.

The word, 'blasphemy,' occasionally means scandalous abuse, calumny, or malediction, as it does here.—See *Parkhurst*.

10. *Ye shall have tribulation ten days.*]—It is generally thought, that this refers to the persecution under Domitian, which continued about ten years, and was begun when John was banished into Patmos, and saw these revelations. In Scripture language, 'ten' is used indefinitely for 'many.'

Others are of opinion, that this refers to the Dioclesian persecution; and Sir Isaac Newton thinks, that throughout this divine book, days are to be taken for years.

11. *Of the second death.*]—Or, 'by the second death;' i. e. the death, or rather the punishment, misery, and degradation of the soul in a state of eternity.—See *Wetstein*, and note on Prov. xv. 10.

13. *Satan's seat.*]—The persecuting power and opposition is figuratively called *ὁ θρόνος τοῦ Σατανα*, 'the throne of Satan,' or 'the adversary's throne.'

13. *Antipas.*]—The scanty records of ecclesiastical history furnish no information respecting this faithful martyr; but it is evident that he suffered death for the religion of Christ, and there is a tradition, that he was shut up in a brazen bull, like that of the tyrant Phalaris, and then burnt to death.—See *Rosenmüller*.

17. *The hidden manna.*]—This appears to have been the emblem of great happiness and worldly enjoyment. One of the three things, which the Jews thought that Elijah would restore to them, at his second appearance, was 'the pot of

manna,' which shews, that they regarded it as one of the greatest blessings of life.—*Tanchuma*, fol. 83.

17. *A white stone.*]—This seems to allude to an ancient custom among the Romans, by which they cultivated and preserved a lasting friendship between particular persons, or families. The method of doing this was usually by a small piece of bone, or ivory, and sometimes of stone, shaped in the form of an oblong square, which they called a 'tessera.' This they divided lengthwise into two equal parts, on each of which one of the parties wrote his name, and interchanged it with the other. By producing this when they travelled, it gave a mutual claim to the contracting parties and their descendants, of reception and kind treatment at each other's houses; for which reason it was called the 'hospitable tessera.' Hence came the proverbial expression of 'breaking the hospitable tessera,' which was applied to those who violated their engagements. Our translators, by rendering it 'a white stone,' seem to have confounded it with the calculus, or small globular stone, which was made use of in balloting, and on other occasions. By this allusion, therefore, the promise made to the church of Pergamos seems to be to this purpose;—that the faithful among them should hereafter be acknowledged by Christ, and received into a state of favor and perpetual friendship. And to this sense the following words very well agree, which describe this stone, or tessera, as having in it 'a new name written, which no man knoweth, saving he that receiveth it.' For as the name in the Roman tessera was not that of the person who wrote it, but of his friend who possessed it; so it was known only to the possessor, who doubtless kept it both privately and with great care, that no other person might enjoy the benefit of it, which was designed only for himself and family.—*Dr. Ward*, Dissert. p. 231.

Dr. Goodman thinks, that the allusion is to the token which was given to conquerors in the Olympic games, expressing their names, and the rewards to which they were entitled. It appears, also, that those victors who were honored with the tessera, were afterwards entitled, on the production of it, to a sumptuous table furnished at the public expense, for life.—See *Rosenmüller*; and the Scholiast on *Pindar*, Olym. vii. 159.

20. *That woman Jezebel.*]—That is, some one resembling Jezebel. The Greek may be rendered, 'thy wife Jezebel.'

23. *Her children.*]—Those who resemble her, by following her example.

24. *This doctrine.*]—The pernicious doctrine alluded to, ver. 20.

24. *The depths of Satan.*]—'The secret mysteries of Satan.'

The Gnostics called their mysteries, profunda Dei; i. e. 'the depths of God:' whereas, they are here called more properly, 'the depths of Satan;' which may be interpreted, 'the deep designs of Satan.'

28. *I will give him the morning star.*—I will give them so clear an understanding of the privileges, promises, and blessings of my Gospel, as if 'a day-star arose in their hearts,' 2 Peter i. 19. They shall see with great clearness, as by a bright light, the encouragement and certainty of their reward, and rejoice in hope that the end of their warfare shall be victory, and their victory shall be crowned with a glorious reward; for they themselves shall shine as 'the brightness of the firmament, and as stars for ever and ever. Dan. xii. 3.—Lowman.

'The morning-star,' also, may be considered as the significant emblem of joy and gladness; particularly such as spring up in the heart of man from faith, and the practice of true religion.

CHAP. III. VER. 1. *Dead.*—That is, dead to the true faith, to grace, and to good works.

4. *Defiled their garments.*—A metaphorical expression for impure actions. Compare Zech. iii. 3, 4; and Jude 23.

4. *White.*—The emblem of holiness and purity. See the next verse.

7. *The key of David.*—The same sovereign power that was conferred on David. See note on ch. i. 18; and compare the parallel texts.

8. *An open door.*—A favorable opportunity of propagating the true faith. The same metaphor is used by St. Paul, 1 Cor. xvi. 9.

10. *The word of my patience.*—The precept, or advice respecting the duty of patience, which I myself practised.

10. *The hour of temptation.*—That is, 'the season of great trial.'

12. *Will I make a pillar, &c.*—Few texts in the whole New Testament are more illustrated by antiquity than this. Great numbers of inscriptions are yet remaining, brought from the Grecian cities of Europe and Asia, and some from islands in the neighbourhood of Patmos, which commemorated the victories of eminent persons. Some of these pillars, or columns, stood near the temples of their deities, and others were placed in them, to signify that they were under the particular protection of the Gods; whose names therefore were inscribed on them, as also the names of the conquerors, and of the cities to which they belonged. The names of the generals were likewise added, by whose conduct the victory was gained.—See Dr. Doddridge.

Daubuz, however, is of opinion, that this is to be considered as the symbol of an eternal state to be enjoyed in the new Jerusalem.—See, also, *Rosenmüller*.

14. *The Amen.*]—This is equivalent to ‘He who hath truth;’ or ‘who cannot lie.’ It is explained by the clause which immediately follows.

15. *Neither cold nor hot.*]—That is, ‘in a state of lukewarmness and indifference.’ See the next verse.

17. *Wretched, and miserable, &c.*]—These epithets apply to the principles, character, and conduct of the Laodicean church, as is evident from the following verse.

CHAP. IV. VER. 2. *I was in the spirit, &c.*]—This form of expression means, to be under the immediate influence of the Holy Spirit. It is much illustrated by the view presented by Ezekiel, when he sat in the house among the elders, (Ezek. viii. 1.) who probably saw nothing but the prophet himself, as one in a trance, or ecstasy, or whose thoughts were so attentively fixed, as to be insensible of what passed around him. We are not, therefore, to imagine, that the person sitting on the throne, or the four animals, or the four and twenty elders, were real beings existing in nature; though they represented, in a figurative manner, things that did really exist. And though it is possible that aerial scenes might have been formed by divine power; yet it seems much more probable, that all that had passed, existed in the imagination of St. John. So that we are not to suppose, that there is in heaven an animal in the form of a lamb to represent Christ, and that there are such living creatures as are here described; or that God himself appears in a human form, &c.—See *Dr. Doddridge*, *Grotius*, and *Rosenmüller*.

3. *A rainbow.*]—The token of God’s covenant of peace with Noah and his posterity, and the fit emblem of his veracity. The allusion is to Gen. ix. 13—17. Compare Ezek. i. 28.

4. *Four and twenty elders, &c.*]—In this, and many other parts of the Revelation, there seems to be an allusion to the Levitical priesthood, and the splendid ceremonies of the temple-worship. The Levites were divided into four and twenty families under so many heads.—See *Wetstein*; and compare 1 Chron. xxiv.

6. *And before the throne there was a sea of glass like unto crystal.*]—This corresponded with the great molten sea, or laver, in the temple of Jerusalem, (1 Kings vii. 23.) which was used for purifying those who attended the public worship there. A collection of transparent water before the throne of God might symbolically signify, that all things about him are pure.

6. *Four beasts full of eyes.*]—This ought to have been rendered ‘four living creatures.’ The word ‘beast’ not only degrades the signification; but the animals here mentioned have parts and appearances, which ‘beasts,’ properly speaking, have not. Besides, they are represented as rational in the highest sense. See Ezek. i. 5—10.

8. *Holy, holy, holy.*]—This anthem is that which Isaiah tells us he heard the seraphim sing, see Isaiah vi. 2, 3, and it is observable, that many other hymns recorded in this book are borrowed from the Old Testament.—*Dr. Doddridge.*

10. *And cast their crowns before the throne.*]—This was the act of profound reverence, and an acknowledgment that they received every thing from Him.

CHAP. V. VER. 1. *I saw in the right hand, &c.*]—Future events are supposed by St. John, as well as by Daniel, and other prophets, in a beautiful figure, to be registered in a book for the greater certainty of them. This book is represented in the right hand of God, to denote, that as He alone directs the affairs of futurity; so He alone is able to reveal them. This book may also symbolically represent divine Providence, and the secret decrees of God. See the parallel texts, and compare Exod. xxxii. 32; Deut. xxxii. 34; and Ps. cxxxix. 16.

3. *Thereon.*]—Rather, ‘therein.’

5. *The Lion of the tribe of Juda.*]—An allusion to Gen. xlix. 9, where the tribe of Judah, from which our Saviour was descended, is represented under the symbol of a lion.

8. *And when he had taken the book, the four beasts, &c.*]—Some understand by ‘the four beasts,’ or rather, as it should be translated, ‘the four living creatures,’ (see note on ch. iv. 6.) the Christian church in the four corners of the world, or the whole body of the faithful. Others think that they are hieroglyphical representations of the angelic nature. But by ‘the elders’ are undoubtedly meant the choir of humble worshippers in the temple of God; whence it has been conjectured, that the elders are symbols of the old, and the creatures of the new church triumphant in heaven. They both, however, whatever we understand by them as Christians, fall down in humble reverence and adoration before the Lamb, the Lord Jesus Christ, who is the object of their worship; and that, not in an inferior kind of worship, as some would distinguish it, but in the posture of most profound adoration; in a devout prostration of their bodies before his holy presence, with the sacred instruments of praise, which are signified by ‘the harps;’ and with the consecrated odors of incense, which denoted their ‘prayers.’ If then both prayers and praises were offered up unto Jesus by the church,

what more solemn worship could be directed to God the Father? And if he were entitled to the same worship as the Father, it is because he is partaker of the same nature; or else we must suppose, that the whole Christian church are instructed to become idolaters.

The doxology, or divine hymn, which was thus begun by the church to the honor of Christ, is in the second part carried on by the angels. Ver. 11, 'And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders,' (ver. 12,) 'Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.' In this the angels acknowledge, as the church had done, the infinite merits of the Lord Jesus, the Saviour and Redeemer of the world, who, as such, is worthy of all the homage and service, which the hosts of heaven can give him, throughout the endless ages of eternity.

This tribute of divine worship, thus begun by the church, and carried on by the angels, as constituting one assembly, is finished by the voice of the whole creation. Ver. 13, 'And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying: Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.' Here the two persons in the Godhead, the Father and the Son, are distinguished from each other, as they bore distinct parts in the economy of our salvation. But the very same degree of religious worship, the same honor and glory, are (as before, ch. iv. ver. 11.) ascribed unto him that sitteth upon the throne, and unto the Lamb, the partner of his throne and dignity, to signify that their essence is the same, and that they are to be worshipped and glorified as one and the same God for ever and ever; equally divine and equally eternal.

The whole is closed by the church, as it began, with the lowest prostration before the everlasting Godhead. Ver. 14, 'And the four beasts said, Amen, (so be it). And the four and twenty elders fell down and worshipped him that liveth for ever and ever,' in testimony of their concurrence in those religious addresses, which the full choir of the redeemed have joined to send up as incense to their glorious Redeemer. May we devoutly exercise ourselves in the same religious addresses to the honor and glory of our God and Saviour, with his church militant here on earth, that we may be duly qualified to join in them with the angelic host, when we shall be admitted into the church triumphant in heaven!

Such is the evidence which the Scriptures afford us ; and we cannot want stronger, or greater, to prove that this was the constant practice of the church in the age of the apostles ; especially, as this last instance is recorded by him, who in the last chapter of his Revelation tells us, that an angel had rejected with abhorrence the offer he made of falling down to worship him, because he was his fellow-servant, and directed him to worship God only ; for that to pay it to any one was to wrong God, who is a jealous God, and will not give his honor to another. But the same homage had been refused before, and upon the same grounds. (Ch. xix. 10.) Might it not be, as some have conjectured, that the apostle mistook the angel, who shewed him these things, for the Lord Jesus Christ, in such an assumed appearance, and therefore fell down to worship him ? Most assuredly he did not mean to be guilty of idolatry : the angel understood that he would be, if he persisted in this devotion ; and yet he knew that it had been paid to the only-begotten Son of God, by the glorious inhabitants of heaven : the consequence is plain, that *he* was lawfully worshipped as God.

‘ Our sacred scriptures declare,’ says Bp. Bull, ‘ and we profess to believe, a Messiah, or Christ, who is the Saviour of our souls ; who is to us wisdom, and justification, and sanctification, and redemption ; who hears the prayers of all that call upon his holy name, and therefore is omnipresent and omniscient, and knows the hearts of men ; who is with his church throughout the world, defends and protects it, that neither the powers of the earth, nor the gates of hell, can prevail against it ; who is placed on the throne with his Father, and sits there to be worshipped and adored by men, and angels, and archangels, and all the host of heaven, with divine worship and adoration ; and who, at the end of the world, shining in immense glory and majesty, surrounded with angels, his ministers, shall come to judge the world ; not only all the actions, but all the secrets of the hearts of men ; shall bring them to light, awarding his enemies to eternal darkness, and rewarding his faithful servants with eternal glory. Can any one less than God do this ? or could it ever have been said of any one, who was not God ?’—Jud. Eccles. Cath. p. 12.

8. *Vials.*]—Rather, ‘ censers, goblets,’ or ‘ cups.’

From the many references given by the learned Wetstein, it appears that they were generally formed of gold, silver, or brass, and had not the least resemblance to what we call ‘ vials.’ These censers filled with odors, may be considered as suitable symbols of ‘ the prayers of saints,’ or of acceptable worship offered to God. Compare ch. viii. 3, 4.

CHAP. VI. VER. 2. *A white horse.*]—White horses were formerly used in triumphs in token of victory. To see a white horse in a dream was accounted a good sign by the Jews; and Astrampsychus says, a vision of white horses is an apparition of angels. One of those angels, which the Jews suppose to have the care of men, is said to ride by them, and at their right hand, upon a white horse.—*Dr. Gill*, in loc.

Vitranga observes, also, that white horses were used in the Roman triumphs. The bow is another emblem of victory. All the symbols contained in this verse, says Rosenmüller, relate to the description of an hostile army obtaining victory over the Jews. The sight of white horses was considered as an omen of conquest by Virgil; (*Æneid*, iii, 537.) and was so interpreted by Servius. Some think, that the vision is prophetic of some particular event; others are of opinion, that it indicates generally the progress and success of the Roman arms; and Johanness, a German critic, thinks it applicable to Christ himself, as the subduer of judaism and paganism; on account of a similar description, (ch. xix. 11—16.) which cannot be referred to any one but Christ.—See *Rosenmüller*.

4. *Another horse that was red.*]—Lowman interprets this seal, of the judgments of God on the Jewish persecutors under Trajan and Hadrian, from A. D. 100, to A. D. 138, in which period the Jews are said to have had a thousand cities and fortresses taken, or destroyed, and 580,000 men slain.

Others consider 'a red horse' as the symbol of bloodshed, sedition, and civil war.

5. *A black horse; and he that sat on him had a pair of balances in his hand.*]—A black horse, in the language of symbols, was a bad omen. See a passage in Suidas, quoted ex Poetâ Oneirocritico.

Lowman interprets this third seal, of the dearth in the time of the Antonines, from A. D. 138 to 193, and produces passages from Tertullian and the Roman historians concerning the calamity, which the empire endured from scarcity during this period.

6. *A measure of wheat for a penny.*]—The penny was about seven pence halfpenny of our money; and this appears from Tacitus, as well as from Matt. xx. 2, to have been the daily wages of a laborer. We learn, also, from other ancient writers, particularly Herodotus, Hippocrates, Diogenes Laertius, and Athenæus, that the measure here spoken of, (*χοινίξ*) was no more than was allowed to a slave for his daily food.

Others think, that this relates to the famine in the time of

Claudius, spoken of in general terms, Matt. xxiv. 7; and expressly foretold by Agabus, Acts xi. 28.

6. *Hurt not the oil and the wine.*—A scarcity of grain is foretold: attention to which event is raised by the creatures that had the face of a man, (ch. iv. 7.) because it peculiarly affects the human species. See the Introduction.

The regulations and laws framed about corn by Septimius and Alexander Severus, shew a preceding scarcity. The former of these emperors began his reign A. D. 201; and the latter, A. D. 222.—See *Mede, Daubuz, Lowman, and Bp. Newton.*

8. *A pale horse; and his name that sat on him was Death.*—The awful symbol of pestilence, which, according to the figurative style of the east, is called 'death.'

8. *And hell followed with him.*—Instead of 'hell,' we should rather read, 'hades,' or 'the grave,' signifying, that the pestilence would sweep away vast numbers.

8. *And power was given unto them.*—i. e. To this angel called death, and the two before-mentioned.

8. *Over the fourth part of the earth.*—That is, 'over a quarter of the land of Judea.'

8. *To kill with sword.*—By way of slaughter. This was the province of the first angel.

8. *And with hunger.*—This the second angel was to execute. Great numbers, and even some of the priests, perished for want of food, as Josephus relates.

8. *And with death.*—With pestilence, which generally follows famine. This belonged to the fourth angel to execute.

9. *I saw under the altar the souls of them that were slain, &c.*—Lowman interprets this of the severe persecution of the Christians under Dioclesian, from A. D. 270 to A. D. 304, which lasted ten years, and was of all others the most extensive and cruel. The number of Christians who suffered death was so great, that the heathens boasted in an ancient inscription, that they had effaced the very name and superstition of Christianity.

Rosenmüller and others understand it as relating to the destruction of the Jews, on account of their persecuting the Christians.

12—17. *I beheld when he had opened the sixth seal, &c.*—Great changes and revolutions, according to the prophetic style, are expressed by great commotions in the earth and in the heavens. The same images and expressions are used by the other prophets concerning the mutations and alterations of religions and governments; and why may they not, therefore, with equal propriety and fitness, be applied to one of the greatest and most memorable revolutions that ever happened in the world, the

subversion of the heathen religion, and establishment of the Christian, begun by Constantine the Great, and completed by his successors? The series of the prophecy requires this application, and all the phrases and expressions will easily admit it. 'And I beheld when he had opened the sixth seal, ver. 12, and lo, there was a great earthquake,' or rather, a great concussion; for the word in the original comprehends the shaking of heaven as well as of earth. The same phrase is used, Haggai ii. 6, 21, concerning the coming of Christ; and this shaking, as the apostle saith, Heb. xii. 27, 'signifieth the removing of those things that are shaken;' and so the prophet, Haggai, explains it. And where was ever a greater concussion, or removal, than when Christianity was advanced to the throne of paganism, and idolatry gave place to the true religion? Then follow the particular effects of this general concussion, ver. 12, 13, 14. Isaiah speaks much in the same manner concerning Babylon and Idumea, ch. xiii. 10; xxxiv. 4. And Jeremiah, concerning the land of Judah, ch. iv. 23, 24. And Ezekiel, concerning Egypt, ch. xxxii. 7. And Joel, concerning Jerusalem, ch. ii. 31. And our Saviour himself also, concerning the destruction of Jerusalem, Matt. xxiv. 29. Now it is certain, that the fall of any of these cities and kingdoms was not of greater concern and consequence to the world, nor more deserving to be described in such pompous figures, than the fall of the pagan Roman empire, when the great lights of the heathen world, the sun, moon, and stars, the powers civil and ecclesiastical, were all eclipsed and obscured, the heathen emperors and Cæsars were slain, the heathen priests and augurs were extirpated, the heathen officers and magistrates were removed, the temples were demolished, and their revenues were appropriated to better uses. It is customary with the prophets, after they have described a thing in the most symbolical and figurative diction, to represent the same again in plainer language; and the same method is observed here, ver. 15, 16, 17. This period extends from A. D. 304, to 323.—*Bp. Newton.*

CHAP. VII. VER. 1. *Four angels—holding the four winds, &c.*—What follows in this chapter is a continuation of the sixth seal. It is a description of the state of the church in Constantine's time, of the peace and protection it should enjoy under the civil powers, and of the great accession that should be made to it, both of Jews and Gentiles. Four angels are ordered by another angel to restrain the four winds from blowing with violence in any part of the world; to shew that these were halcyon days, in which the former wars and persecutions should cease, and peace and tranquillity be restored for a season.

Eusebius and Lactantius, who were contemporary writers, bear their testimony to the completion of this prophecy: and one of the medals of Constantine, having on the reverse, 'Blessed tranquillity,' is a confirmation of their testimony. By 'winds,' are signified calamities of any kind, as slaughter by war, pestilent diseases, and extreme poverty. Thus, the judgments of war upon Elam, are called 'the four winds of heaven,' Jer. xlix. 36; and li. 1, 2. 'I will raise up against Babylon a destroying wind; and will send unto Babylon fanners,' (that is, armies) 'that shall fan her, and shall empty her land.' See also Jer. xviii. 17. So that these four angels, holding the four winds, signified, their being in readiness to execute God's judgments, but withholding them till they knew his pleasure, which they received in the following verses.—*Bp. Newton, and Lowman.* See, also, *Mede's Clavis Apoc. Daubuz, and Rosenmüller.*

2. *And I saw another angel ascending from the east, having the seal of the living God.*]—The bearing of a seal is a token of high office, either by succession, or deputation, Gen. xli. 42; Esther viii. 2. Josephus gives several instances of this, lib. xi. cap. 6; lib. xii. cap. 14. Thus, in Aristophanes, the taking away of the ring signifies the discharging of a chief magistrate.—*Burder's Orient. Cust.*

The lord high chancellor of England is even now appointed by giving him the seals of office, and dismissed by taking them from him.

3. *Till we have sealed, &c.*]—This sealing alludes to a tradition of the Jews, that upon the day of expiation all the people of Israel are sealed up in the books of life and death. For the Jews, in their Talmud, tell us that in the beginning of every new year, or first day of the month Tisri, the seventh month of the sacred year, three books are opened in judgment; the book of life, in which the names of those are written who are perfectly just; the book of death, in which the names of those are written, who are atheists, or very wicked; and a third book, of those whose judgment is suspended till the day of expiation, and whose names are not written in the book of life, or death, before that day. The first ten days of this month they call the penitential days; and all these days they fast and pray, and are very devout, that on the tenth day their sins may be remitted, and their names may be written in the book of life; which day is therefore called the day of expiation. And upon this tenth day, in returning home from the synagogues, they say to one another, 'God, the creator, seal you to a good year!' For they conceive that the books are now sealed up, and that the sen-

tence of God remains unchanged to the end of the year. The same thing is signified by the two goats, on whose foreheads the high-priest yearly, on the day of expiation, laid the two lots inscribed, 'For God, and for Azazel,' God's lot signifying the people who are sealed with the name of God in their foreheads; and the lot Azazel, the 'goat which was sent into the wilderness, representing those who receive the mark and name of the beast, and go into the wilderness with the great whore.—*Sir Isaac Newton*. See notes on Levit. xvi. 7, 22; Is. xliv. 5; and xlix. 16.

4. *And I heard the number of them which were sealed, &c.*—The number of those who were thus consecrated to God as his church and peculiar people was very great; a number that figuratively expressed many persons of all people and nations professing the Christian faith, and serving God in the worship of the Christian church, now the true Israel of God. This single passage, says Bossuet, may shew the mistake of those, who always expect the numbers in the Revelation to be exact; for it cannot be supposed there should be in each tribe twelve thousand elect, neither more nor less, to make up the number of one hundred and forty-four thousand. We are only to observe, in the numbers of the Revelation, a certain figurative proportion, which the Holy Ghost designs to point out to observation. As there were twelve patriarchs and twelve apostles, 'twelve' became a sacred number in the synagogue, and in the Christian church. This number of 'twelve' first multiplied into itself, and then by a thousand, makes one hundred and forty four thousand.—*Lowman*. See, also, *Rosenmüller*.

5. *Of the tribe of Juda, &c.*—It is very difficult to assign the reason of the order in which the tribes are placed; or the reason why one of the tribes is omitted; the latter of which appears much more important than the former. This, however, is plain, that when Levi was mentioned for one tribe, it was necessary that, since twelve only were to be mentioned, one should be omitted. Some, indeed, have imagined that Dan was omitted, to express how detestable idolatry is in the sight of God; as the tribe of Dan was the first that fell into idolatry after their settlement in Canaan. See Judg. xviii. 30, 31.

Dr. Hammond assigns another reason, namely, that long before that time, the tribe of Dan, as the Jews themselves assert, was destroyed, or 'brought very low;' and, indeed, 'the sons of Dan' are not numbered among the rest of the tribes, 1 Chron. ii, and following chapters.—See *Wetstein*, and *Rosenmüller*.

9. *A great multitude, which no man could number.*—This

certainly relates to the vast number of Gentiles of all nations, who were converted to Christianity.—See *Eichhorn*, and *Rosenmüller*.

The imagery in this verse seems to be partly taken from the feast of tabernacles. See Levit. xxiii. 34—42; Deut. xvi. 13; and compare John xii. 13.

10. *Salvation to our God.*]—That is, ‘we owe salvation to our God;’ or, ‘the power of salvation belongeth to our God.’

13. *What are these, &c.*]—Daubuz very properly observes, that this is not asked for want of information; but to excite proper attention.

15. *And serve him day and night, &c.*]—This is an allusion to the daily and nightly ministrations of the Levites; otherwise, there is no night in heaven.—*Beza*, in loc.

16. *Neither shall the sun light on them, nor any heat.*]—Our notions of comfort and inconvenience, of enjoyment and suffering, are in a great measure regulated by the climate in which we live. The Jews inhabiting the country of Palestine, represented hardships in general under the ideas of thirst, drought, a scorching sun, and a hot, suffocating wind; while ‘living fountains of waters,’ (ver. 17.) refreshing shades, &c. furnished them with images of pleasure, enjoyment, and repose.

CHAP. VIII. VER. 1. *When he had opened the seventh seal, there was silence, &c.*]—The seventh seal, or period, is of much longer duration, and comprehends more events than any of the former seals. It comprehends indeed seven periods, distinguished by the sounding of seven trumpets. At the opening of this seal, ‘there was silence,’ &c. This silence of half an hour is a sign that the peace of the church would continue but for a short season. It is an interval, or pause, as it were, between the foregoing and the succeeding visions. It is a mark of solemnity to procure attention, and to prepare the mind for great and signal events; and not without an allusion to a ceremony among the Jews: for, as *Philo* informs us, the incense used to be offered before the morning and after the evening sacrifice; and while the sacrifices were made, the voices, and instruments, and trumpets, sounded; but while the priest went into the temple, all were silent, and the people prayed without to themselves. Now, this was the morning of the church, and therefore the silence precedes the sounding of the trumpets.—*Sir Isaac Newton*, and *Bp. Newton*.

3. *And another angel came, &c.*]—These visionary scenes in heaven prefigure things on earth; and these ceremonies of the temple represent the devotions of Christians, whose prayers are here represented as coming up in remembrance before God.

Which is expressed in this judicial way, or agreeably to the ceremony of the temple, by giving to this angel, as to a priest, much incense, that he should offer it with the prayers of all saints, upon the golden altar, which was before the throne, answering to the altar of incense, which was overlaid with gold, and stood before the sanctum sanctorum. (Exod. xl. 5.)—See *Dr. H. More*, in loc.

5. *Fire of the altar.*]—This fire of the altar denoted the anger of God.

7. *And there followed hail and fire, &c.*]—In describing the punishment which God inflicted on the Jews, the divine author has now recourse to the imagery taken from the plagues of Egypt, and that with the greatest propriety; for, as hardness of heart increased the punishment of Pharaoh and the Egyptians, so, also, for similar obduracy, the Jews experienced the severest judgments. Compare Exod. ix. 23—25; and Ps. xi. 6.

8. *And the second angel sounded.*]—In the style of prophecy, a mountain signifies a kingdom, and the strength of it, its metropolis, or capital city. Thus, the prophet Jeremiah foretels the downfall of Babylon, Jer. li. 25, ‘Behold, I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.’ The prophet himself explains the literal meaning of these figurative expressions, ver. 27, ‘Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz.’ The plain meaning of the figurative expression, ‘a burnt mountain,’ seems also taught by the prophet, ver. 30, &c. ‘They have burned her dwelling-places, her bars are broken. One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at one end, and that the passages are stopped, and the reeds they have burned with fire.’

Great disorders and commotions, especially when kingdoms are moved by hostile invasions, are expressed in the prophetic style by carrying, or casting mountains into the midst of the sea. ‘Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea,’ Ps. xlv. 2. Waters are expressly made a symbol of people in this prophecy, ch. xvii. 15. ‘And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.’ The sea may well represent a collection of many people, or nations, into one body politic, or empire: and when a sea is considered as

an empire, the living creatures in that sea will be the people, or nations, whose union constitutes that empire. And the prophet Ezekiel, by a like figure, describes the destruction of the inhabitants of Egypt, by the death of all the fish in the rivers, Ezek. xxix. 3, &c. 'Thus saith the Lord God: Behold, I am against thee, Pharaoh king of Egypt. I will cause the fish of thy rivers to stick unto thy scales: I will leave thee thrown into the wilderness, thee, and all the fish of thy rivers.' These expressions seem explained by the prophet to this meaning: (ver. 8.) 'Therefore thus saith the Lord God: Behold, I will bring a sword upon thee, and cut off man and beast out of thee.'

The period described by this prophecy may be, when the northern nations invaded Italy, and when the capital of Rome was taken by Alaric, general of the Goths, who plundered it, and set it on fire; which calamity was followed by the spoil of the greatest part of Italy, from A. D. 379 to 412.—*Lowman*.

10. *A great star.*]—Some apply this to Genseric, who invaded Italy with three hundred thousand Vandals and Moors, and took Rome, A. D. 455.

Others think that Mahomet is meant, whose name signifies 'illustrious;' or Eleazor, the son of Annas the high-priest, who rejected the victims of the emperor. Vid. *Joseph. de Bel. Jud. lib. ii. cap. xviii.*

But *Lowman* refers it to the ravages of the Goths and Vandals, from A. D. 412, to A. D. 493, when the Roman empire was extinguished.

12.]—This verse is applied to the conquests and devastations of Odoacer, king of the Heruli, who put an end to the western empire, A. D. 476. The imagery represents great and extensive calamities.

CHAP. IX. VER. 2. *By reason of the smoke.*]—As a great smoke hinders the sight, so do errors the understanding. He keeps to the allegory, says *Grotius*; for smoke takes from us the sight of the stars; smoke, especially when proceeding from a fierce fire, is also a representation of devastation. Thus, when Abraham beheld the destruction of Sodom and Gomorrah, Gen. xix. 28, 'Lo, the smoke of the country went up as the smoke of a furnace.' The great displeasure of God is represented by the same figurative expressions of smoke and fire. 'Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth; there went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.' Ps. xviii. 7, 8.—*Lowman*.

3. *Locusts.*]—Locusts abound in Arabia; and are a proper type of the numerous Arabs, or Saracens.—*Abp. Newcome*.

3. *As the scorpions.*]—They had power, not so much to destroy men, as to torture, or inflict grievous calamities. See ver. 5, 10.—*Abp. Newcome.*

4. *Hurt the grass, &c.*]—In this respect, they laid aside the natural quality of locusts. The Saracens spared the fruit-trees and the produce of the ground.—See *Ockley*, i. 25, in *Lowman*; and *Bp. Newton*.

4. *Which have not the seal of God.*]—Corrupt and idolatrous Christians. Mahomet and his followers established their empire under the pretence of rooting out idolatrous worship.—*Jos. Mede.*

5. *They should not kill them.*]—Many individuals fell by the swords of these conquerors; but *Daubuz* asserts, that not one monarchy in Christendom quite perished by their incursions. They took neither Rome, nor Constantinople; in which they differed from the Turks, ver. 18, who subdued the Grecian empire.

Instead of 'it was given,' in this verse, the Æthiopic version supplies, 'a command was given,' that, &c.

5. *Be tormented five months.*]—The time in which these locusts were to torment men, seems an allusion to the time in which natural locusts are used to do harm, and after which they die. They are hatched, as *Bochart* observes, about the spring, and die in the latter end of summer; which assigns about five months as the period of their existence. So that learned interpreter of Scripture understands the expressions in the 5th and 10th verses. The time of five months may probably mean, that the invasions of this people meant by the locusts, should be, after the manner of the locusts, during the summer months. This seems a more natural sense than a certain number of prophetic years, during which space of time their power should continue, as some interpreters have thought. If any have the curiosity to see an interpretation of these five months, for one hundred and fifty years, at the proportion of thirty days to a month, he may find it in *Mr. Daubuz*, and *Waple*, or in the works of the learned *Jos. Mede*.—*Lowman*.

8. *As the hair of women.*]—The ancient Arabs suffered their hair to grow, and did not cut it. See *Mede* and *Daubuz*, and compare 1 Cor. xi. 15; from which it appears that long hair in women was considered as highly ornamental.

8. *The teeth of lions.*]—An indication of their rapacity and power of destruction.

9. *They had breast-plates, &c.*]—We have here a second allusion to the scales which cover locusts, and an allusion also to the noise which they make when on the wing. The symbol far-

ther denotes, according to Daubuz, rapid conquest.—*Abp. Newcome.*

10. *Tails.*]—The stroke of the scorpion is known to cause exquisite pain, and it is probable, that by ‘tails’ in this verse, the inspired writer means to express, in a high style of metaphor, the miserable effects, which would continue to be felt from the invasion of these numerous tribes. See note on Exod. xxxiii. 23.

11. *And they had a king over them.*]—In this they differed from the natural locusts, who have no king; for it is an observation of Agur, Prov. xxx. 27, ‘The locusts have no king; yet go they forth all of them by bands.’

11. *Apollyon.*]—That is, ‘the destroyer.’ It is a Greek word. See the marginal reading.

14. *The four angels which are bound, &c.*]—The number ‘four’ is often used to denote an universality of the matters comprised; as in Jerem. xlix. 36, ‘The four winds’ signify all the winds. In Is. xi. 12, ‘The four corners of the earth’ denote all the parts of the earth; and Ezek. vii. 2, ‘The four corners of the land’ signify all parts of the land of Judea. It should seem then a very natural interpretation of the four angels, to understand them of the whole power of these destroyers, gathered together from the four corners, or every quarter of the land in which they dwelt; and spreading themselves towards the four winds, or the several parts of the earth without restraint.—*Lowman.*

Mede thinks that there is a reference to the four sultanies, into which the Turks were divided, when they first passed the Euphrates a little before A.D. 1300. These kingdoms were fixed at Bagdad, Iconium, Aleppo, and Damascus. In the ninth century, this people had left Scythia, and settled in Armenia.—*Abp. Newcome.*

15. *For to slay the third part of men.*]—‘A third part’ seems to mean not any precise, fractional portion, but a considerable part of the whole. Compare ch. viii. 12.

17. *Jacinth.*]—A precious stone, of a color between purple and blue. The Ottomans, from the time of their first appearance, have affected to wear warlike apparel of scarlet, blue, and yellow.—*Daubuz.*

CHAP. X. VER. 1. *Another mighty angel—clothed with a cloud.*]—The imagery used in this verse is expressive of great power and majesty. A rainbow, the symbol of God’s covenant and mercy, was on, or round his head; and his appearance was very glorious; for his face shone with a lustre like the brightness of the sun, and his feet with a splendor, as if they had

been flame, or pillars of fire. 'To come in the clouds,' or 'with the clouds of heaven,' is a known symbol of divine majesty and power.

2. *And he set his right foot upon the sea, &c.*]—It was the custom for the high-priest, on the day of expiation, to stand in an elevated place, in the court of the people, at the eastern gate of the priests' court, and to read the law to the people, while the heifer and the goat, which was the Lord's lot, were burning without the temple. We may therefore suppose him standing in such a manner, that his right foot might appear to John as it were standing on the sea of glass, and his left foot on the ground of the house; and that he cried with a loud voice, in reading the law on the day of expiation.—*Sir Is. Newton.*

2. *On the earth.*]—By 'the earth,' the Jews understood the great continent of all Asia and Africa, to which they had access by land; and by 'the isles of the sea,' they understood the places to which they sailed by sea, particularly all Europe: and hence, in this prophecy, the earth and sea are put for the nations of the Greek and Latin empires.—*Id.*

3. *And when he had cried, seven thunders uttered their voices.*]—Thunders are the voice of a cloud, and a cloud signifies a multitude; and this multitude may be the Levites, who sang with thundering voices, and played with musical instruments at the great sacrifices, on the seven days of the feast of tabernacles; at which times the trumpets also sounded. For the trumpets sounded, and the Levites sang alternately, three times at every sacrifice. The prophecy, therefore, of the seven thunders is nothing more than a repetition of the prophecy of the seven trumpets in another form.—*Id.*

6. *That there should be time no longer.*]—Or, 'that time should be no longer.' This does not mean that time itself should be no more; in the original, χρόνος οὐκ ἔσται ἐτι, is literally, 'the time shall not be yet.' Some understand it, that the time of fulfilling the prophecy should be no longer delayed. See *Rosenmüller*. But both the intention of the prophecy and the literal meaning of the expression seem to agree better with *Mr. Daubuz's* interpretation. 'The angel in the vision declares upon oath, that the glorious state of the church shall not be as yet; but that, however, it would not be long to it: for in the days of the voice of the seventh angel, when he shall sound,' (that is, in the period of prophecy, to which the remainder of the book, yet unrevealed, relates under the seventh trumpet) 'the mystery of God shall be perfected, as he had declared to his prophets.'—*Lowman.*

9. *Eat it up.*]—That is, in the language of one of our ex-

cellent collects, 'read, mark, learn, and inwardly digest it.' Compare Jer. xv. 16. Our blessed Lord uses nearly the same form of metaphorical expression, when he speaks of himself as the 'bread of life,' John vi. 35.

Lowman's paraphrase of this verse is, 'I accordingly took the little book out of the angel's hand, and deeply meditated on the contents of it; and found it to contain, in part, things of great consolation, and, in part, things that gave me great concern and sorrow.'

CHAP. XI. VER. 1. *A reed like unto a rod.*]—This representation seems to be taken from the prophet Ezekiel's vision, (ch. xl.) in which he beheld a person with a measuring-rod, taking the dimensions of the buildings of a temple, shewing the prophet in vision, the model, or plan of a new temple, to encourage the Jews to faithfulness in their religion, with the hopes of seeing the temple, and the true worship of God restored again. The temple and temple-worship was a proper figure of Christ's church, and of the spiritual worship instituted by him. It was, therefore, very proper to represent the state of the Christian church by similar figures. What is peculiar in this, and wherein it differs from Ezekiel's representation, is the direction to measure only the temple and inner court where the altar stood, but to exclude the other court. This signifies plainly enough, that, in this period of the church, but a small part should be preserved in purity; that there would be some sincere and faithful worshippers, but they would be few in comparison with a greater and more numerous part of the church, which should be corrupted with the doctrines of heathenism, and pollute the worship of God with idolatrous customs; as if the outward courts had been given up to the Gentiles to profane, while the few faithful worshippers of God, who adhere to the faith and worship taught in the word of God, shall be confined, as it were, within the inner court.—*Lowman.*

3. *Two witnesses.*]—This intimates, that as God raised up prophets in the ancient church, to bear witness against the idolatrous corruptions of religion, and to denounce the judgments of God against those who were guilty of them, so it should be in this corrupt state of the Christian church. These witnesses are said to be two, because two was the legal number of witnesses; and because, in the times of the ancient prophets, on great occasions, two were usually joined together, as Moses and Aaron in Egypt; Elijah and Elisha in the apostacy of the ten tribes; Zerubbabel and Joshua after the Babylonish captivity. Such also was the order, in which the apostles were named and sent forth. See note on Matt. x. 2. This testi-

mony of the witnesses being of equal duration with the apostasy itself, it cannot well be meant of any two particular persons; nor is there any reason to understand it of any two particular churches, or bodies of men, in perpetual succession. See *Lowman* and *Dr. Doddridge*.

4. *These are the two olive-trees, &c.*]—This representation of the candlesticks and olive-trees seems to be taken from the prophecy of Zechariah, ch. iv; in which Zerubbabel and Joshua are represented by two olive-trees on each side of the candlesticks, which empty oil through two golden pipes out of themselves, ver. 11, 12, to express that Joshua and Zerubbabel should be protected by Divine Providence, to go through all the difficulties which lay in the way of finishing the temple, and re-establishing the Jewish state.—*Lowman*.

6. *These have power to shut heaven.*]—What God does by his prophets, according to his word, is, according to the style of prophecy, said to be done by them. See Jer. i. 9, 10; and Hos. vi. 5.

8. *Their dead bodies shall lie, &c.*]—The general meaning of this passage is well expressed by Mr. Daubuz: ‘The dead bodies of the witnesses shall lie throughout the extent, in the most conspicuous places, or in the chief and principal parts of the anti-christian jurisdiction.’

8. *Sodom and Egypt.*]—The lewdness of Sodom, and the cruelty of Egypt, are so strongly described in Scripture, that they are proper emblems of these evils in general: and the abominable wickedness of the church of Rome, in both these respects, is well expressed by these appellations.—*Doddridge*.

9. *Three days and an half.*]—This is not to be understood literally for so many natural days only. Can any man, says Mede, believe that the small space of three days and an half is sufficient either for spreading the fame of the death of the witnesses, or for sending the messengers with gifts to and fro among the nations? Yet the expression, Daubuz observes, is very suitable to the decorum of the symbol of a dead body, that will keep no longer unburied without corruption. There seems, says Lowman, an allusion in the three days and half to the time of our Saviour lying in the grave. Such was the humanity of the times in which Christ suffered, that they permitted his friends to lay his body in a grave; but such shall be the inhumanity of these persecutors, as to deny the rites of burial. Why the time is signified by three days and an half, we shall see farther on ver. 11.

11. *Three days and an half.*]—A day sometimes signifies ‘a season,’ or ‘an undetermined portion of time;’ ‘the day of temp-

tation in the wilderness' was 'forty years,' Heb. iii. 8, 9. Day and year are sometimes joined together, for season and time in general, see Is. xxxiv. 8. So 'dies,' the Latin word for 'day,' is used with elegance by the best authors, for time in general. In this place, Mr. Waple observes, it seems necessary that three days and an half, should be brought to agree with three times and an half, (see note on ch. xii. 14.) or twelve hundred and sixty days, and forty-two months. Thus, the time of the witnesses' sufferings will be in proportion to the time of their prophecy, which is to be a time of persecution.—See *Lowman*.

12. *And they ascended up to heaven in a cloud.*]—This form of expression denotes nothing more than great exaltation, grandeur, and power. Compare Matt. xi. 23; Luke x. 18; and Is. xiv. 13.

19. *Was opened.*]—A view of the Holy of Holies, which contained the ark, appeared; perhaps in token that the day of judgment would open heaven to God's prophets and saints.—*Abp. Newcome*.

19. *Lightnings, &c.*]—These are symbols of God's temporal and eternal judgments inflicted on the opposers of his will.

CHAP. XII. VER. 1. *A woman clothed, &c.*]—It was a well-known custom, at the time of this prophecy, to represent the several virtues and public societies, by the figure of a woman in some peculiar dress, many of which are to be seen on the Roman coins. In particular, 'Salus,' the emblem of security and protection, is represented as a woman standing on a globe, to represent the safety and security of the world under the emperor's care, as in a coin of Hadrian's: 'Globum pede calcans, significans, se imperante, orbi salutem publicam datam.' The consecration of the Roman emperors is expressed in their coins by a moon and stars, as in two of Faustina, to express a degree of glory superior to any on earth. Never was any image more expressive of honor and dignity than this in the vision, to stand in the midst of a glory made by the beams of the sun; and upon the moon, as above the low condition of this sublunary world;—to wear a crown set with the stars of heaven as jewels, is something more sublime than any thing by which the writers of antiquity have represented their societies, their virtues, or their deities.

Mr. Daubuz thinks, that the sun may signify Christ; the moon the Holy Ghost; and the twelve stars the twelve apostles. The imagery taken collectively, seems to mean the true Christian church.—See *Lowman*.

St. Ambrose understands by the woman, the church; by the sun, Christ; by the moon, this world; and by the twelve stars,

the apostles. The Christian church, which was at Jerusalem and in Judea, Wetstein observes, is represented by the sun, the moon, and the twelve signs of the Zodiac. Compare Gen. xxxvii. 9, where the same symbols are used by Joseph in his dream, to represent his father, and mother, and brethren.

2. *And she being with child.*]—The propagation of the Holy Gospel, and the peculiar difficulties attending it, seem to be manifestly intended here.

3. *A great red dragon.*]—Supposed to be the emblem of heathen Rome. The seven heads may allude to the seven hills on which the imperial city was built; and the ten horns may have reference to the ten kingdoms, into which the Roman empire, on its dissolution, was divided. See ch. xvii. 9, 12.

4. *And his tail drew the third part of the stars of heaven.*]—That is, he subjected the third part of the princes and potentates of the earth to his power.

Shakspeare, speaking of the nobles, who were induced to espouse the interests of Mary, queen of Scots, says,

‘ And certain stars shot madly from their spheres
‘ To hear the sea-maid’s music.’

‘ A star’ means a distinguished personage, and it should be recollected, that it is still one of the principal insignia of nobility.

5. *Caught up unto God, and to his throne.*]—A highly figurative expression, denoting that he was under the peculiar protection of God. Perhaps there is an allusion to Joash, 2 Kings xi. 2, 3.

6. *And the woman fled into the wilderness, &c.*]—The image, says Rosenmüller, is taken from the Virgin Mary’s fleeing into Egypt with the infant Jesus. During the war of the Romans with the Jews, the Christians in Palestine were exposed, also, to great dangers: but they consulted their safety by flight, and retired, as Eusebius informs us, (Eccles. Hist. lib. iii. cap. 5.) chiefly to Pella in Peræa.

7. *There was war in heaven, &c.*]—The vision of the war in heaven, in the Apocalypse, represents the vehement struggles between Christianity and the old idolatry in the first ages of the Gospel. The angels of the two opposite armies represent two opposite parties in the Roman state, at the time which the vision more particularly regards. Michael’s angels are the party which espoused the side of the Christian religion, the friends of which had, for many years, been numerous, and became very powerful under Constantine the Great, the first Christian emperor: the Dragon’s angels are the party which endeavoured to

support the old idolatry. And, in conformity with this imagery of the Apocalypse, the princes of Persia, in the book of Daniel, are to be understood, I think, of a party in the Persian state which opposed the return of the captive Jews, first after the death of Cyrus, and again after the death of Darius Hystaspes. And the prince of Græcia is to be understood of a party in the Greek empire, which persecuted the Jewish religion after the death of Alexander the Great, particularly in the Greek kingdom of Syria.—*Bp. Horsley.*

The meaning of this passage, says Dr. Clarke, is not literal, as if the devil had power to fight against the angels of God; but, according to the sublimity of the prophetic style, it must evidently be understood as a highly figurative description, how wonderfully the Gospel of Christ prevailed in the primitive times, by the courage and constancy of the martyrs, against heathen idolatry, which was then supported by the powers of the whole earth.

The language and the imagery are borrowed from the oriental dæmonology, with some allusion to the rabbinical notions of the Jews. See note on Jude 9.

8. *Neither was their place found any more in heaven.*—That is, ‘They no longer found any room in heaven.’ In other words, ‘They were for ever after excluded from heaven.’

9. *And the great dragon was cast out.*—Lowman understands this victory as referring to the prevalence of Christianity over heathenism in the empire, and also to the time, when an effectual stop was put to the Mahometan imposture in these western parts.

All this, says Abp. Newcome, is a visionary scene, presented to the mind of St. John. The meaning of the allegory seems to be, that, after a contest in the Roman empire, the champions of the Christian cause prevailed; heathenism, or the religion of the empire, was abolished, and the Christian emperor, Constantine, gave a civil establishment to Christianity.

11. *And they loved not their lives unto the death.*—Rather, as Wakefield renders it, ‘Neither spared they to expose their life even unto death.’

12. *Hath but a short time.*—Meaning, perhaps, before the whole Roman empire shall be converted to Christianity.

14. *Two wings of a great eagle.*—‘To bear on eagle’s wings,’ is an allusion to the strength and swiftness of an eagle’s flight, and well expresses the readiness and power with which God often delivers his church out of dangers. Some have imagined, that the two wings of an eagle are here designed to signify the eastern and western parts of the Roman empire; of which an eagle was the armorial ensign.

14. *A time, and times, &c.*]—When Pepin, king of France, armed the papacy with the temporal power of Rome, A. D. 756, (see *Lowman*, p. 145.) the true church remained in a depressed state for one year, and two years, and half a year; or for the famous period of 1260 years, repeatedly mentioned. Compare Dan. vii. 25.

Mede thinks, that this chronological interpretation is here introduced to explain the passage in Daniel, which otherwise would have been inextricably dark.

15, 16, 17. *And the serpent cast out of his mouth water, &c.*]—Waters, in the style of the Apocalypse, ch. xvii. 15, signify people and nations. (See *Bp. Hurd's* note on Nahum i. 8.) So that there was a great inundation of various nations, excited by the dragon, or by the friends and patrons of the old idolatry, to oppress and overwhelm the Christian religion. But the event proved contrary to human appearance and expectation; 'the earth swallowed up the flood,' ver. 16, the barbarians were rather swallowed up by the Romans, than the Romans by the barbarians; the heathen conquerors, instead of imposing their own, submitted to the religion of the conquered Christians; and they not only embraced the religion, but affected even the laws, the manners, the customs, the language, and the very name of Romans. This course not succeeding according to probable expectation, the dragon did not therefore desist from his purpose, ver. 17, but only took another method of persecuting the true sons of the church, as we shall see in the next chapter. It is said, that 'he went to make war with the remnant of her seed, which keep the commandment,' &c. which implies, that at this time there was only a remnant left; that corruptions were greatly increased; and that 'the faithful were minished from among the children of men.'—*Sir Is. Newton*, and *Lowman*.

A flood of water may also in Scripture language be the significant emblem of affliction, persecution, and calamity. *Shakespeare* has, 'a sea of troubles.' See note on Job xxii. 11.

CHAP. XIII. VER. 1. *Ten crowns.*]—These may indicate the ten kingdoms into which the Roman empire was divided, and over which the popes of Rome exercised sovereign dominion. See note on ch. xii. 3.

1. *The name of blasphemy.*]—Imperial and papal Rome have both arrogated to themselves blasphemous titles. The emperors affected to be called *Divi*, or 'gods:' and 'vicegerent of Christ,' 'God upon earth,' and 'Vice-God,' are among the titles which the bishop of Rome has assumed. See ver. 5. *Vitrिंगa*, in *Apocal.* p. 594; and *Daubuz*, p. 581. Mede, and *Lowman*, by 'blasphemy,' understand idolatry. Many copies, instead of

‘the name,’ read *ονομαλα*, ‘names,’ which seems preferable.—See *Wetstein*, and *Griesbach*.

2. *And the dragon gave him his power, &c.*—The power, and the metropolis of the Roman empire were delivered over to him. The beast succeeded to the same power as the dragon; that is, the Roman empire was divided into the ten monarchies of the beast.—*Daubuz*.

By ‘the leopard,’ St. Ambrose understands hypocrisy, on account of the different colors of that beast; by ‘the bear,’ cunning, and by ‘the lion,’ cruelty.

3. *One of his heads, &c.*—Rome had been governed by kings, consuls, dictators, decemvirs, military tribunes with consular authority, and emperors. Compare ch. xvii. 10. The imperial form of government ceased in Augustulus, A. D. 475; and afterward, Rome became subject to the exarchate of Ravenna.—*Abp. Newcome*. See, also, *Lowman*.

5. *Speaking great things and blasphemies.*—*Daubuz* remarks, that the former may in general signify ‘tyranny,’ or the arrogance and exultation which power produces; and the latter ‘idolatry.’

7. *It was given unto him to make war with the saints, &c.*—Who can make any computation, or even form any conception of the number of pious Christians, who have fallen a sacrifice to the bigotry and cruelty of Rome? In the war of the Albigenses and Waldenses, there perished of these poor creatures, in France alone, a million. From the first institution of the Jesuits to A. D. 1480; that is, in little more than thirty years, nine hundred thousand. In the Netherlands alone, the duke of Alva boasted, that he had dispatched to the amount of thirty-six thousand souls by the hands of the common executioner. In the space of scarcely thirty years, the inquisition destroyed, by various kinds of torture, one hundred and fifty thousand Christians. No wonder that the beast should, by these means, obtain an universal ‘power over all kindreds, and tongues, and nations,’ and establish his dominion in all the countries of the western Roman empire; and that they should submit to his decrees and adore his person, except the faithful few, whose names, as citizens of heaven, are enrolled in the register of life. Let the Roman catholics boast, therefore, that theirs is a catholic and universal empire; this is so far from being any evidence of the truth, that it is the very brand infixed on it by the spirit of prophecy.—*Jos. Mede*, *Doddridge*, and *Sir Is. Newton*.

10. *He that leadeth, &c.*—‘He who leadeth others into captivity, shall be led captive himself.’

That the truly good will keep themselves uncorrupted by this idolatrous power, ver. 8; and that the cruelties exercised by these persecutors will be retaliated on them, are truths worthy of great attention. Here, or, in this matter, in resisting such an enemy, (see ver. 7.) there is ample scope for the exercise of faith and patience in holy men. See *Jos. Mede*, p. 505; ver. 18; ch. xiv. 12; xvii. 9.—*Abp. Newcome*.

11. *Another beast.*—Dr. Doddridge interprets this of the religious orders of the church of Rome, particularly that of the Jesuits, who had many of them temporal estates and jurisdictions added to their spiritual, and thus have greatly supported the papacy. These resembled wolves in sheep's clothing.

11. *Two horns, &c.*—The regular and the secular clergy. These pretended to meekness; but exercised their authority in a terrible and irresistible manner.—*Abp. Newcome*.

13. *Great wonders.*—Supposed to be an allusion to the pretended miracles of the Romish church. See the next verse.

15. *And he had power, &c.*—This verse, it is probable, has a reference to the disgusting impostures, by which the people were led to suppose that images moved and spoke. There seems to be an allusion also to the images that were erected in honor of the Roman emperors, and worshipped by the people.

16. *To receive a mark.*—The slavish subjection of persons of all ranks appears to be indicated by this expression. It is well known, that anciently slaves were marked by their masters, soldiers by their generals, and votaries carried about them impressions, voluntarily made, to indicate the respective gods whom they worshipped. See notes on Isa. xlv. 5; xlix. 16; and Gal. vi. 17.

17. *Might buy or sell.*—That is, 'might enjoy civil intercourse with mankind.'

Bp. Newton, and others, shew, that buying and selling were actually interdicted to those who disobeyed the apostolical see. The papal excommunications are referred to in this verse, and perhaps also the sale of indulgences.

18. *Let him that hath understanding, &c.*—It was a practice among the ancients to denote names by numbers, of which many instances might be given, if it were necessary to prove it. It has likewise been the usual method in all God's dispensations of the Holy Spirit, to accommodate his expressions to the customs, fashions, and manners of the several ages. Since, then, this art and mystery was so much used by the ancients, it is less wonderful that the beast also should have his number; and there was an additional reason for this obscure manner of characterising him, in the time of St. John, because no other

manner would have been safe. 'His number is six hundred threescore and six.' Several names might be cited which contain this number: but it is evident that it must be some Greek, or Hebrew name; and with the name also, the other qualities and properties of the beast must all agree. The name alone will not constitute an agreement; all other particulars must be perfectly applicable, and the name also must comprehend the precise number, six hundred and sixty-six. No name appears more proper and suitable than that famous one mentioned by Irenæus, who lived not long after St. John's time, and was the disciple of Polycarp, the disciple of John. He says that the name *LATEINOS* contains the number six hundred and sixty-six. 'Lateinos,' with *ei*, is the true orthography, as the Greeks wrote the long *i* of the Latins, and as the Latins themselves wrote in former times. No objection therefore can be drawn from the spelling of the name; and the agreement is very extraordinary. For after the division of the empire, the Greeks and other Orientalists called the people of the western church, or church of Rome, 'Latins,' and they latinize in every thing: Mass, prayers, litanies, canons, decretals, bulls, are written in Latin. The papal councils speak Latin. Women themselves pray in Latin, nor is the Scripture read in any other language under popery, than Latin; in short, all things are Latin; the pope having communicated his language to the people under his dominion, as the mark and character of his empire. They themselves, indeed, choose rather to be called Romans, and more absurdly still, Roman Catholics: and probably the apostle, as he has made use of some Hebrew names in this book, ch. ix. 11; xvi. 16; so might he in this place likewise allude to the name in the Roman language. Now, *ROMIITH* is the Hebrew name for the Roman beast, or Roman kingdom, and this word, as well as *Lateinos*, contains the just and exact number of six hundred and sixty-six.

LATEINOS.

ROMIITH.

Λ 30

י 200

Α 1

ו 6

Τ 300

ד 40

Ε 5

י 10

Ι 10

י 10

Ν 50

ר 400

Ο 70

—

Σ 200

666

666

It is truly surprising that there should be such a coincidence in both names, and in both languages. And, perhaps, no other word in any language whatever can be found to express both the same number, and the same thing.—*Lowman*.

See, also, *Rosenmüller*, and *Eichhorn*, the latter of whom adopts the interpretation of Irenæus, and removes the objection of Bengel, who supposes that the appearance of that power, whose effects were to continue 1260 years, was to happen 666 years after the date of the Revelation; and Dr. Doddridge thinks this the grand key, by which the æra of the fall of Babylon is to be calculated, as it fixes the rise of the beast to the year 756, or thereabouts; when, upon the destruction of the exarchate of Ravenna, the pope became a temporal monarch; that is, in prophetic language, ‘a beast.’ It is remarkable also, that the Roman numerals, DCLXVI, consisting of just six letters, which, by pairs, represent the three sixes, should compose the number mentioned in the text. Others ingeniously make out the same sum, by adding up the numeral letters in the words VICARIVS FILII DEI, on the frontlet of the Pope’s triple crown. Thus; $v + i + c + i + v + i + l + i + i + d + i = 666$.—See *Abp. Newcome*, and other fanciful conjectures in *Lowman*.

CHAP. XIV. VER. 1. *A Lamb*.]—Rather, ‘the Lamb,’ for a great many copies and versions have the definite article prefixed. ‘A Lamb’ was the well-known symbol of Christ, and mount Sion may here be considered as an image of heaven.

1. *An hundred forty and four thousand*.]—These represent the true members of the Christian church, ch. vii. 4. They are, as Mede calls them, the legitimate and undegenerate offspring of the twelve apostles.—*Abp. Newcome*.

1. *His Father’s name written in their foreheads*.]—That is, bearing evident marks of their belonging to the true God.

3. *No man could learn that song*.]—That is, no man can understand and practise the religion of heaven, but they who by a worthy disposition of mind, by an habitual love of truth and virtue, are qualified to be redeemed from the earth.—*Dr. Clarke*.

4. *These are they which were not defiled with women*.]—These persons were such as persevered in purity, not defiling themselves with any of those idolatrous corruptions, which are so properly called ‘fornication,’ and ‘adultery,’ in the ancient prophets. They did not forsake Christ and his true religion to join in the service, or worship of any idol. They were fixed in a constant purpose of following the directions of Christ, and the institutions of his Gospel, in whatever they taught, though contrary to the principles and practices in fashion, and though

they were exposed to trouble and persecution on account of it. As the first-born and first-fruits, under the law, were holy and consecrated to God; so were these persons redeemed from the rest of mankind, freed from the anti-christian corruptions of the church, to serve God according to the truth of the Christian religion, faith, and worship.—*Lowman*.—See, also, *Vitringa*, *Mede*, and *Daubuz*.

4. *Virgins*.]—Not polluted with idolatry, nor addicted to heathen superstitions.

6. *Another angel fly in the midst of heaven*.]—A messenger from the upper to the lower world, who was to publish to all people the unchangeable constitution of the Christian religion, which should remain always the same, in the truth of its doctrines, and in the certainty of its rewards and punishments. The flight of an angel admirably represents the swiftness of that progress by which the Gospel dispersed itself over the whole world.—*Lowman*, and *Abp. Tillotson*.

8. *Babylon*.]—Pagan Rome, perhaps, is meant by this appellation; or Rome not yet freed from the idolatry and superstitions of paganism.

10. *The wine of the wrath of God*.]—The wine of the wrath of God, and the cup of his indignation, are expressions taken from the language of the prophets. The portion assigned by the providence of God to men, is called the portion of their cup. It was not only customary to treat friends with a cup of wine, as a mark of affection; but to execute also the sentence of death on offenders, by making them drink a cup of wine, in which some strong poison had been infused. Such was the noted execution of Socrates by a cup of poison. The Scriptures mention ‘a cup of blessing and consolation,’ and ‘a cup of trembling and astonishment.’ God speaks to the prophet Jeremiah, of ‘the wine-cup of his fury, which he was to cause all the nations to drink.’ Jer. xxv. 15.—*Lowman*.—See, also, *Grotius*.

10. *Tormented with fire and brimstone*.]—The same awful judgments are here threatened, which visited the wicked and abandoned cities of Sodom and Gomorrah.

13. *That they may rest*.]—Rather, ‘Because they rest.’ The particle *να*, is here used for *ὅτι*. Vid. *Schleusner*.

13. *Their works do follow them*.]—Wetstein quotes the following passage, by way of illustration, from *Pirke Aboth*, vi. 9. ‘In the hour when a man departs from this life, neither gold, nor silver, nor precious stones, nor pearls, accompany him; but the law and good works.’

14. *In his hand a sharp sickle*.]—From this verse to the

twentieth, the destruction of Rome is declared under the symbols of harvest and the vintage, which, in the language of the ancient prophets, were the images of punishment and destruction. Compare Joel iii. 13; Is. xvii. 5; lxiii. 3; and Matt. xiii. 37—40.—*Rosenmüller*.

15. *Thrust in thy sickle, and reap.*—As these expressions are taken from the prophet, Joel iii. 13, ‘Put ye in the sickle, for the harvest is ripe; come, get ye down, for the press is full, the fats overflow, for their wickedness is great;’ the harvest and vintage are expressive of judgment. ‘The harvest is ripe,’ means the same thing as their wickedness is great, or their iniquity is fully ripe.—*Lowman*. See note on ver. 14.

20. *A thousand and six hundred furlongs.*—Mede observes, that this is the extent of the pope’s territory called the ‘state of the church,’ or ‘St. Peter’s patrimony,’ from Rome to the river Po.

Others consider this passage as hyperbolical, meaning only a great extent of country.—See *Rosenmüller*.

CHAP. XV. VER. 2. *I saw as it were a sea of glass, &c.*—Some suppose the glass to represent the frail nature of this world, and the fire, the mixture of calamity and misery, to which they had been exposed, before they arrived at the state of security and happiness in which they then were.—See *Dr. Doddridge*.

Others are of opinion, that it is a poetical description of heaven, borrowed from the floor of Solomon’s temple, 1 Kings vi. 30. Instead of ‘glass,’ the original might have been better rendered by ‘crystal.’ Compare ch. iv. 6.

3. *The song of Moses,—and the song of the Lamb.*—A song celebrating their delivery and triumph by Christ, resembling that of Moses, Exod. xv.

5. *The temple of the tabernacle of the testimony in heaven was opened.*—By this is meant the revelation of the divine oracles. Compare Exod. xxvii. 21; and Acts vii. 44.

8. *With smoke.*—Some of the ancient fathers suppose that smoke here metaphorically represents the inability of the human mind to form any adequate conceptions of the glories of heaven.—See *St. Ambrose*, in loco.

Or, perhaps, the emblematical sense may be, that God will not make any further revelations of his divine will till our present ignorance, errors, and transgressions are removed.

CHAP. XVI. VER. 3. *And the second angel poured out his vial.*—Mr. Pyle and Mr. Lowman agree in referring this to the great effusion of blood, in the holy wars, to recover Jerusalem from the Saracens. In this romantic project, which was set

on foot by the pope, and pursued by the emperor, the king of France, our king Richard the First, beside other princes, and many prelates, about two millions lost their lives in the several expeditions that were undertaken between A. D. 1040 and 1190.

The reader will scarcely fail to associate the judgments mentioned ver. 2, and 3, with the plagues that were inflicted on Egypt. See the parallel text.

4. *And the third angel poured out his vial.*]—The judgments signified by this third vial, or cup, according to the order of the prophecies, will be the next remarkable judgment upon the followers of the beast, which, according to the order of time, must be about A. D. 1200, for a proportional number of the 1260 years of this period. The contents of this vial, or nature of the judgments signified by it, is shedding of blood, in recompence for the blood of the saints shed by the authority of the beast. This judgment is chiefly to fall on those parts of the western empire, which were the original seat of the beast's residence and dominion. Rivers and fountains of water may not unfitly signify the original countries, or seats of empire, in distinction to the provinces, as fountains are the original of rivers, which run in one common collection of waters into the sea. This may refer to the bloody wars between the Guelphs and Gibellines, or to the papal and imperial factions, by which the popes were driven out of Italy into France, from A. D. 1200, to 1371. During this period, both these parties had joined in many persecutions, and in a violent war waged against the Albigenses. The inquisition was begun about A. D. 1216, and the council of Lateran established these severe and cruel methods of supporting the papacy. But God 'gave them blood to drink;' (ver. 6.) for a violent contest arose between the papal and imperial parties, about the right of presenting to ecclesiastical preferments; so that almost all the cities in Italy were engaged in civil wars, and great multitudes were destroyed. In A. D. 1282, all the French in Sicily were massacred. Thus were they who shed the blood of the saints punished by civil contentions and bloodshed. See *Lowman*, and *Dr. Doddridge*.

5. *The angel of the waters.*]—Among the Jews there was an officer, who was a priest, appointed to take care of the wells, fountains, and ditches about Jerusalem, that the people might have water at the time of the public feasts. In the time of our Saviour, this office was held by Nicodemon ben Gorion, thought to be the Nicodemus mentioned in the Gospel.

Dr. Lightfoot is of opinion, that there is a reference to this officer in the expression, 'the angel of the waters.'—*Burder's Orient. Cust.*

According to the oriental dæmonology, angels presided over the different elements, and every powerful agent in the natural world. The divine author of this book, therefore, accommodates his language and imagery to popular notions, which were universally received, or at least understood. Vid. *Hyde, Hist. Relig. Vet. Pers.* cap. vi. p. 137; et cap. xii. See, also, the note on Matt. iv. 24.

6. *For they are worthy.*—That is, 'For they deserve this punishment.'

8. *And the fourth angel poured out his vial upon the sun.*—The sun, says the illustrious Sir Isaac Newton, is put in sacred prophecy, for the whole species and race of kings in the kingdom, or kingdoms of the world politic, shining with regal power and glory. The darkening, smiting, or setting of the sun, is put for the ceasing of a kingdom, or for the desolation thereof, proportional to the darkness. And the scorching heat of the sun, for vexatious wars, persecutions, and troubles, inflicted by the king. Great troubles are often expressed in Scripture, by burning the inhabitants of the earth. 'Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left,' Is. xxiv. 6. The elegance and propriety of the expression, to 'scorch men with the heat of the sun,' were well understood by the inhabitants of the hot, eastern countries, who well knew what great mischief hot and burning seasons often occasioned.

It is not material to inquire what particular effects of a scorching sun are the precise meaning of this prophecy; whether, for instance, famine, or burning up the fruits of the earth, or pestilential distempers, the effects of unwholesome seasons; or, more generally, some great affliction, as the prophet Isaiah explains a similar expression, 'In the city is left desolation, and the gate is smitten with destruction,' ch. xxiv. 12.

10. *Upon the seat of the beast.*—That is, upon his throne, or kingdom.

12. *The great river Euphrates.*—It cannot be determined whether this is to be interpreted figuratively, or literally. Tartar nations may grow powerful at the period here foretold: or an invasion of Italy from the east may be predicted.

Mede says, that the converted Jews are meant by the kings from the east, p. 529.—*Abp. Newcome.*

Rosenmüller thinks, that the Tiber is meant by the Euphrates;

unless the drying up of the river be the symbol of sudden and unexpected divine assistance, which seems more probable.

13. *The beast.*]—See ch. xiii. 1. One unclean spirit came out of each mouth.

Daubuz supposes that the secular clergy, the monks, and the religious knights are here symbolically described.

Others are of opinion, that these unclean spirits are symbols of the wicked arts and impostures, which fraudulent men practised, to impose on the credulous and ignorant. See the next verse.

15. *I come as a thief.*]—That is, ‘unexpectedly,’ or ‘by surprise.’ See the parallel texts.

15. *Blessed is he that watcheth, &c.*]—Dr. Lightfoot thinks that this is an allusion to what the Jewish officer, called ‘the man of the mountain,’ (i. e. of the house of the Lord), used to do, when taking his round in the temple to examine the watch: if he met with any centinel asleep, he was at liberty to set fire to his garments.

16. *Into a place called—Armageddon.*]—Or, ‘the mountain of Megiddo,’ because it was to be a place more remarkable for slaughter than Megiddo had ever been. Megiddo was a city belonging to Manasseh, from which they could not expel the Canaanites, when the kings of Canaan fought by the walls of Megiddo, Judg. v. 19. It was also famous for the defeat of Ahaziah and Joram, by Jehu, when both the kings of Judah and Israel were slain, 2 Kings ix. 27. It was afterwards memorable for the death of king Josiah, who was killed by Pharaoh Necho, king of Egypt, 2 Kings xxiii. 29. So that the mourning in the valley of Megiddo, is used as a proverbial expression by the prophet Zechariah, for a great mourning, Zech. xii. 11, 12.—*Lowman.*

19. *The great city was divided into three parts.*]—‘This remarkable, emblematical prophecy of a great city, or great state, being divided into three parts, has of late years been accomplished,’ says Mr. King, (*Morsels of Criticism*, vol. iii. p. 356.) ‘by the most unprecedented event that had ever taken place in the world; that of the great state of Poland being actually divided and portioned out into three parts, or lots; and remaining no longer either a distinct state, or distinct kingdom in Europe.’

‘And as this dread dividing of a great state into three parts, was declared, in the prophecy of the Revelations, to be the very sign whereby we should know that the seventh vial was begun to be poured out; and that the final destruction of dominion in Rome, and of the papal dominion in Rome, was

at hand: so we have now lived to see even that subsequent dread event also come to pass.'

'It is too late, therefore, to be thinking of the application of the events of the present days to the emblematical descriptions of any of the other vials; and especially as those who are fully acquainted with history, and will maturely consider, may perceive that the other vials have all of them now received the most complete fulfilment, in every point, in other days: a fulfilment, which suits the emblems of each exactly, and completely, in every the most minute respect; which those who attempt to apply the events of the present days either to the fourth vial, or to the fifth vial, or to any other except to the seventh vial, cannot make those events do.'

For other conjectures respecting the meaning of this prophecy, see *Rosenmüller*.

CHAP. XVII. VER. 1. *The judgment of the great whore.*]—Idolatry, in the ancient prophecies, is frequently called whoredom and fornication. The prophet Ezekiel interprets, being 'polluted after the manner of their fathers, and committing whoredom after their abominations,' by 'making their sons to pass through the fire, and polluting themselves with their idols,' ch. xx. 30, 31. Another prophet in like manner describes the propagation of idolatry by Tyre, which was spread every where with her great trade and commerce, in these remarkable words. 'She shall commit fornication with all the kingdoms of the world upon the face of the earth,' Is. xxiii. 17. As it is agreeable to the prophetic style to represent cities in the figure of women, so it is to represent idolatrous and superstitious cities under the characters of prostitutes and harlots: 'Seeing thou doest all these things, the work of an imperious whorish woman,' says the prophet Ezekiel, to Jerusalem, Ezek. xvi. 30; a fit expression to shew the evil of idolatry and superstition, and how hateful it is in the sight of God. By 'the great whore,' is signified the same as by Babylon in the 18th chapter; viz. Rome, called 'the great whore,' because of the different kinds of idolatry which she followed: and the meaning is, 'I will explain to thee what is meant by Babylon, and by what ways God is about to exercise his judgments upon her.'

4. *The woman was arrayed in purple and scarlet.*]—Purple and scarlet were the colors of the imperial habit; the purple, in times of peace; and the scarlet, in times of war. It is well known, that these are the colors used by the popes and cardinals; so that to be raised to the purple, or to the scarlet hat, is used to express being made a cardinal. The use of jewels for state and magnificence, is too well known to be insisted on.

The golden cup in her hand, full of abominations and filthiness of her fornication, may be an allusion to those philtres, or love potions, which prostitutes and lewd women used to prepare, for inflaming the passions of their gallants; but which often disturbed their senses, and caused a temporary madness: or, it may refer more simply to the common effects of drunkenness and debauchery. Babylon is represented as 'a golden cup, that made all the earth drunken; the nations have drunken of her wine, therefore the nations are mad,' Jer. li. 7. The disordered senses and understanding of a drunken man, the natural effects of a debauch, are a proper figurative representation of a disordered imagination in men, who are misled, by any methods of infatuation and deceit, into idolatry and gross superstition.—See *Lowman*.

See, also, *Rosenmüller* on the first five verses of this chapter.

5. *Mystery, Babylon the Great, &c.*]—It has been observed by interpreters, that lewd women used to have their names written over their doors, and sometimes on their foreheads; and that criminals among the Romans had an inscription of their crimes carried before them. See, in *Wetstein*, a quotation from *Seneca*, as an authority, for this assertion. In the first sense, as *Mr. Daubuz* observes, 'This inscription will denote a public profession of what is signified by it;' or 'a public patronage of idolatrous doctrines and worship.' In the second sense, it will denote the crimes for which she is condemned, and was punished by the foregoing plagues.

Mr. Waple thinks, that this inscription is rather an allusion to the known inscription on the forehead of the high-priest, 'Holiness to the Lord:' (*Exod. xxviii. 36—38.*) by which is intimated, that this idolatrous, persecuting government was an antichristian church, of a temper and spirit quite contrary to the true worship of the one true God. This character cannot, with any propriety, be applied to ancient Rome; for she was rather a learner of foreign superstitions, than the mistress of idolatry to other nations, as appears in various instances. It may be concluded, therefore, that this part of the prophecy is sufficiently fulfilled, though there should be reason to question the truth of what is asserted by some writers, that the word 'mystery' was formerly written in gold on the front of the pope's mitre. *Scaliger* affirms this, on the authority of the *duke de Montmorency*.

Francis le Moyne and *Brocardus* asserted the same, from ocular demonstration; and when king *James* objected this, *Lessius* could not deny it. If the thing be true, it is a wonderful coin-

cidence of the event with the letter of the prophecy: but it has been much controverted. It is fully ascertained, however, and no one of the Romish communion can deny it, that the ancient mitres were usually adorned with inscriptions.—*Wolfius, Lowman, and Sir Isaac Newton.*

8. *That was, and is not, and yet is.*]—This means, that the persecuting power, which soon displayed itself in the Christian church, ceased for a season, and then shewed itself again. Many MSS. and copies, instead of *καίτις ἐστίν*, ‘and yet is,’ read *καίτις ἔσται*, ‘and is to come.’ So, also, the Syriac and Arabic versions.

Grotius, Mede, and Mill approve of this reading.

Eichhorn thinks that Nero is meant, the first Roman emperor that persecuted the Christians. Others apply it to Vitellius.

10. *Five are fallen.*]—The forms of government by kings, consuls, dictators, decemvirs, and military tribunes with consular authority.—*Abp. Newcome.*

10. *One is.*]—The imperial form of government existed at the time when this Revelation was made. The seven kings are supposed to be, 1. Augustus; 2. Tiberius; 3. Caius Caligula; 4. Claudius; 5. Nero; 6. Galba; 7. Otho.

10. *The other is not yet come.*]—The dukedom of Rome under the exarchate of Ravenna. *Abp. Newton, p. 701.*

Others think that Otho is meant, agreeably to the enumeration in the last note.—See *Rosenmüller.*

10. *A short space.*]—The exarchs of Ravenna exercised the powers of government only from A. D. 568, to A. D. 727.

11.]—The papal power is the eighth head; and yet is of the seven, because it wields the temporal, as well as the spiritual, sword.—See *Lowman.*

12. *And the ten horns, &c.*]—The ten horns in this representation are supposed to denote ten distinct kingdoms, that were to arise in several parts of the Roman empire, which the northern nations should canton out among themselves, and erect into new and distinct kingdoms. ‘Ten,’ in prophetic language, does not always means a precise number, but is used as a certain number for an uncertain, to express in general, ‘several,’ or ‘many.’ Vid. *Glassii Philol. Sacr. lib. v. cap. 15.* So that there seems no necessity for finding a precise number of ten kingdoms, or just so many different governments, neither more nor less, erected on the ruins of the Roman empire; in fact, in those times of disorder and confusion, they were shifting and variable: but that several new kingdoms

were erected, when the northern nations divided the empire among themselves, is well known in history, and evident in the several distinct governments of Europe at this day. Several interpreters have reckoned up the number of ten precisely, with the time when, and the places where they were erected; from whom every one who pleases may satisfy his further curiosity. It may be sufficient here to mention the account given of them by the illustrious Sir Isaac Newton. 1. The kingdom of the Vandals and Allans in Spain and Africa. 2. The kingdom of the Suevians in Spain. 3. The kingdom of the Visigoths. 4. The kingdom of the Allans in Gallia. 5. The kingdom of the Burgundians. 6. The kingdom of the Franks. 7. The kingdom of Britain. 8. The kingdom of the Huns. 9. The kingdom of the Lombards. 10. The kingdom of Ravenna.—See *Wolfius*, and *Abp. Newcome*. See, also, the note on Dan. vii. 24.

16. *Shall eat her flesh.*—A strong, figurative expression, signifying, ‘shall destroy her.’ Compare Deut. xxxii. 42; and Jer. xxx. 16.

CHAP. XVIII. VER. 7. *Lived deliciously.*—The Greek verb, *εσθηνιασε*, means rather, ‘lived luxuriously, without any restraint on her appetites and passions.’

This, says Dr. Doddridge, may well represent the manner in which the Roman clergy have pampered themselves, and the effects which it has produced, to the scandal of the Christian profession in the eyes of all the world, as well as the idolatries which have been established and maintained to support that luxury.

11. *The merchandise of gold, &c.*—The articles of commerce here enumerated seem to be taken from Ezekiel, ch. xxvii, where the destruction of Tyre is thus described by the loss of its commerce.

13. *Souls of men.*—A periphrasis for ‘men’ of different countries, who resorted to Rome for pardons, indulgences, relics, a discharge from religious vows, &c. See the parallel texts on the three preceding verses.

22. *The sound of a mill-stone, &c.*—In the east they ground their corn with hand-mills, with which every family was provided, and this was one of the first employments in the morning. See note on Jer. xxv. 10; and the parallel texts on this verse and the next.

23. *Sorceries.*—A general term for tricks, delusions, and impostures, particularly such as were practised, in ancient times, by means of ventriloquism. See notes on Deut. xviii. 11; 1 Sam. xxviii. 8; and Is. xxix. 4.

CHAP. XIX. VER. 1. *Alleluia.*.]—The Hebrew expression for ‘Praise God.’

7. *The marriage of the Lamb is come, &c.*.]—The ancient prophets describe the favor of God to his people, by the affection of a bridegroom. ‘For as a young man marrieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee,’ Is. lxii. 5. The church is represented in the New Testament, under the same similitude of a bride. ‘For I have espoused you to one husband, that I may present you as a chaste virgin to Christ,’ 2 Cor. xi. 2. As marriages were used to be celebrated with great joy, the marriage of the Lamb with his church is a fit emblem, to shew the state of prosperity and happiness to which God will raise it, after all its sufferings, for the sake of truth and righteousness.—*Lowman.*

8. *Is the righteousness.*.]—Is the emblem, or symbolical representation, of the righteousness of saints.

9. *And he saith unto me.*.]—‘Ὁ ἄγγελος, ‘the angel,’ must be the nominative understood here.

10. *See thou do it not: I am thy fellow-servant.*.]—Or, more literally, ‘See, am not I thy fellow-servant? and,’ &c.—See *Bowyer.*

10. *For the testimony of Jesus is the spirit of prophecy.*.]—The sense of this verse is plainly this: ‘Direct thy acknowledgment for this important discovery, and that religious adoration which it inspires, to God only, who revealed it, and not to me, who am but thy fellow-servant in this office of bearing testimony to Jesus. I said, in bearing testimony to Jesus; for know that the spirit of prophecy, with which I am endowed, and by which I am enabled to foretel these great things, is but, in other words, ‘the testimony of Jesus;’ it has no other use, or end, but to do honor to him. The prophet, whether he be angel, or man, is only the minister of God to bear witness to his Son; and his commission is ultimately directed to this one purpose of manifesting the glories of his kingdom. In discharging this prophetic office, which thou admirest so much, I am then but the witness of Jesus, and so am to be considered by thee in no other light than that of thy fellow-servant.’ It is evident from the expression, that it was here intended to give some special instruction to the apostle, whose misguided worship afforded the occasion of it. For, if the design of it had merely been to enforce the general conclusion, ‘worship God,’ the premises needed only have been, ‘I am the servant of God, as well as thou;’ for from these premises it had followed, that therefore God, and

not the angel, was to be worshipped. But the premises are not simply, 'I am thy fellow-servant,' but also, 'I am the fellow-servant of those who have the testimony of Jesus;' which clause indeed infers the same conclusion as the former: but, as not being necessary to infer it, (for the conclusion would have been just and complete without it) was clearly added to convey a precise idea of prophecy itself, as being wholly subservient to Christ, and having no other use, or destination, under its various forms, and in all the diversities of its administration, but to bear testimony to him. Therefore the angel says emphatically, in the explanation of that latter clause, 'For the testimony of Jesus is the spirit of prophecy;' or, as the sentence in our translation should have run, the order of its parts being inverted, 'For the spirit of prophecy is the testimony of Jesus.' It may not be pretended that no more was meant, than that the particular prophecy here delivered was in attestation of Jesus; for then it would have been expressed with that limitation. The terms on the other hand are absolute and indefinite, 'the spirit of prophecy,' whence we cannot but conclude, that prophecy in general is the subject of the proposition. We have here then a remarkable piece of intelligence conveyed to us, (incidentally indeed conveyed, but not therefore the less remarkable) concerning the nature and genius of prophecy. These words are properly a key put into our hands, to open to us the mysteries of that dispensation, which had in view ultimately the person of Christ, and the various revolutions of his kingdom. 'The spirit of prophecy is,' universally, 'the testimony of Jesus Christ.'—*Bp. Hurd.* See, also, *Lowman.*

12. *A name written, that no man knew, &c.*—That is, perhaps, a name indicative of his divine nature, which no human understanding can ever fully comprehend.

13. *Dipped in blood.*—Or, 'stained with blood.' The blood of the impious and incorrigibly wicked must be understood. Compare *Is. lxiii. 2, 3.*

15. *Shall rule them with a rod of iron.*—'To rule with a rod of iron,' is an allusion to an expression of the Psalmist, (*Ps. ii. 9.*) in which it is prophesied concerning the king, whom Jehovah had set upon his holy hill of Sion, that he should as easily break his enemies, and all their opposition, as a rod of iron could break in pieces a potter's vessel.—See *Lowman.*

16. *On his thigh.*—Meaning that part of the body near which the sword was suspended.—See *Vitringa.*

In Montfaucon, there is an inscription over the thigh, on the vest of one who is supposed to have been a conqueror in the Grecian games.—See *Elsner.*

There are also instances of inscriptions on the thighs of some statues.

17. *Saying to all the fowls, &c.*]—This is an imitation of a celebrated passage of Ezekiel, ch. xxxix. 17.

CHAP. XX. VER. 1. *Having the key—and a great chain.*]—This imagery appears to be borrowed from the Talmudic writers, and the apocryphal books of the Jews.—See the curious quotations in *Wetstein*, from Apocr. *Enoch*. and *Gittin*, f. 68. 1.

The binding and the shutting up of Satan denote the weakness and restraint of the comparatively few persons not converted to Christianity; and, as Daubuz expresses it, shew, that the kingdom of Christ shall enjoy peace and purity of religion, without any disturbance from that old enemy working in the children of disobedience.

See, also, *Lowman*, who says it is not improbable, that shutting up Satan in the bottomless pit, or abyss, may have a particular regard to the restraint on the power of Mahomedism, and effectually stop the prevalency of that imposture; as, before, opening the bottomless pit, had a principal regard to the rise and surprising progress of it, ch. ix.

4. *And they lived.*]—That is, ‘they were prosperous and happy.’ See note on Prov. xv. 10.

See *Dr. Whitby’s* learned Dissertation on the Millennium, where it is shewn, that all these expressions may be well understood in a figurative sense; and that the prophecy respecting a thousand years may represent that happy state of the church on earth, in which the spirit of the ancient martyrs and confessors, as well as the superior sanctity of those times, seem to be revived.

See, also, *Lowman’s* excellent Introduction to this chapter; and *Rosenmüller*, on ver. 3, 4.

5. *The first resurrection.*]—That is, rising from ‘the death of sin to the life of righteousness.’ (1 Pet. ii. 24.) ‘The only assurance that we can have of a happy second resurrection,’ says Abp. Leighton, ‘to a life of glory hereafter, is the first resurrection here to the life of grace.’ *Select Works*, p. 246.

8. *Gog and Magog.*]—Supposed to be the Scythians and Tartars. See notes on Ezek. xxxviii. 2, 6.

12. *Stand before God.*]—Many MSS, and ancient versions, read, ‘stand before the throne,’ which Griesbach admits into the text.

12. *The books.*]—Piscator considers these books as emblematical of God’s omniscience.

Others are of opinion, that they represent the consciousness and memory of individuals.—*Menochius*, in loco.

14. *And death and hell were cast into the lake of fire.*]—In other words, death was destroyed, and the corruption of the grave was no longer known. See 1 Cor. xv. 26, and 54.

The special manner of the torment, that is, the very means, or instruments, designed by God for that purpose, says Daubuz, are not at all determined, or decided, by the symbols of fire and brimstone. These were considered by the divine writers as established symbols of utter destruction, first borrowed, it is probable, from the awful fate of the cities of Sodom and Gomorrah. Compare ver. 10; and ch. xiv. 10; xix. 20.

CHAP. XXI. VER. 1. *A new heaven, &c.*]—This event will take place after the general resurrection and judgment. The new heaven and earth, and the new Jerusalem, (ver. 10.) are emblematical of the glory and happiness, which will be the reward and happiness of good men for ever.—See ch. xxii. 19; *Dr. Doddridge*, and *Abp. Newcome*.

1. *And there was no more sea.*]—It is probable that the sea here may be considered as the symbol of sorrows, storms, troubles, contentions, and calamities. See note on Job xxii. 11.

This circumstance, says Lowman, in the new heaven and new earth, that 'there was no sea,' is very proper to express in prophetic language, that in this happy state, there will be no turbulent, unquiet spirits, to be managed by the ambitious; and therefore, no fear lest any beast should again rise out of the sea. The most judicious writers among the rabbis understand 'new heavens,' and 'a new earth,' to mean a new state of happiness, in which former trials, sorrows, and calamities, shall be remembered no more.—See *Maimonides*, *Mor. Nevoch.* p. 268.

2. *John.*]—The name 'John,' should have been omitted, on the authority of many MSS, and most of the ancient versions.

16. *And the height.*]—This visionary city, when it descended to the earth, was seated on a visionary rock, or mountain, we may suppose, correspondent to its magnitude. So was Ezekiel's city, ch. xl. 2. Its square form was an emblem that it was stable and immoveable; its magnitude denoted the great capacity of the true church of Christ, comprehending all nations.—See *Vitringa*.

The numbers here used, says Lowman, are evidently typical; they are taken from twelve, the number of the apostles, multiplied by a thousand. The number of the members of the Christian church was represented before (chap. vii. 4.) by one hundred and forty-four thousand; which is one hundred and forty-four, the square of twelve, multiplied by a thousand. So that this

manner of numbering will very properly signify a city, of which faithful Christians are to be the happy citizens, and settled inhabitants; a city which shall have incomparably greater extent, more strength and beauty, than ancient Babylon, Rome, or any other seat of empire ever known in the world.

17. *Of the angel.*]—Meaning, that it was the measure used by the angel on this occasion.

19. *A chalcedony.*]—Lamy says, that it ought to be written ‘Carcedon,’ a species of carbuncle so called, because it was brought from Carthage. But Epiphanius mentions a precious stone called Chalcedon, which is probably the same that is here meant.—See *Wetstein*, and *Dr. Rees’s Cyclopædia*, on ‘Chalcedony,’ which is described as one of the least valuable of the precious stones, and considered as a species of the agate.

Daubuz endeavours to shew, that these gems were the same as those which adorned the breast-plate of the high-priest. See *Exod. xxviii. 17—20.*

20. *Chrysoprasus.*]—A kind of beryl, of a pale gold color.—*Vid. Plin. Nat. Hist. lib. xxxvii. c. 20.*

21. *And the twelve gates were twelve pearls.*]—Grotius supposes, that the gates of the city were made of a fine marble, bright and shining as a pearl. But may not the prophecy design a very strong figure, and suppose pearls in all their beauty to be meant, large and firm enough to make the frontispiece of a gate? ‘The street of the city’ seems well understood by Grotius, of the forum, or place of public assembly, which is described as paved either with squares of gold, and crystals, or with crystal squares set in gold borders; than which, imagination cannot conceive any thing more rich and magnificent. It should not be forgotten, that the whole is a visionary scene. Compare the notes on *Is. liv. 11, 12.*

25. *The gates of it shall not be shut.*]—This denoted its perpetual peace, its exemption from all danger, and that all had the power of entering in, if they chose to exert it.

CHAP. XXII. VER. 1. *Water of life.*]—That is, ‘living,’ or ‘running water.’ Compare *Ezek. ch. xlvii.*

Water, says Lowman, as it is necessary to the support of life, and as it contributes in great cities, especially in the hot, eastern countries, to the ornament of the place, and delight of the inhabitants, is a very proper representation of the enjoyment of all things, both for the support and pleasure of life. ‘With God,’ says the Psalmist, ‘is the fountain of life; thou shalt make them drink of the river of thy pleasures.’ *Ps. xxxvi. 8, 9.* The figure of a river of water of life, clear as crystal, flowing from the throne of God and the Lamb, elegantly expresses the

glorious immortality, which all faithful Christians shall enjoy, in that state of perfect and endless happiness.

2. *The tree of life.*]—Rather, without the article, ‘a tree of life;’ i. e. a tree in full foliage and vigor. Dr. Owen supposes that there was but one tree, which the definite article, improperly supplied, here indicates; but there were three; one in the street, and one on each side of the river.

2. *For the healing of the nations.*]—See Ezek. xlvii. 12. There shall be no disease, or pain. What is here expressed figuratively, is expressed literally, ch. xxi. 4.—*Abp. Newcome.*

3. *And there shall be no more curse, &c.*]—This part of the description of the New Jerusalem seems to point out to us, how much greater the happiness of this state will be, than the happiness of the first paradise was. In this state, the faithful servants of Christ shall be in no danger of forfeiting their happiness, and of losing paradise, as our first parents did. In this paradisaical state, they shall be a kingdom of priests unto God for ever. This seems to describe a state of happiness above the condition of this world, and only to be enjoyed in heaven.—*Lowman.*

11.]—Lowman’s paraphrase on this verse is, ‘The providence of God will indeed permit things to continue in this world, just as these prophecies represent the state of them. Men of evil principles and corrupt hearts will continue in acts of injustice and oppression, and will promote false religion and wickedness, notwithstanding all the cautions of religion, and the judgments of providence. Yet the cautions, directions, encouragements of these prophecies, and the judgments of providence foretold in them, will have a better effect on good minds, and lead to their perseverance in truth and righteousness.’

Mr. Daubuz justly observes, that, in the prophetical style, whether the thing be uttered in the past, or future tense, or in the imperative form, it is equal. So that to say, ‘he who is unjust, let him be unjust still,’ is equal to saying, he that is unjust will still be so, and will not be reclaimed, what persuasive reasons soever may be used for his recovery.

15. *Dogs.*]—That is, human beings who resemble dogs. Compare Matt. vii. 6; and Philipp. iii. 2.

16. *The root.*]—Grotius thinks, that by ‘root,’ we may here understand ‘shoot,’ and that the latter word, ‘offspring,’ may be considered as explanatory of the former.

Or, ‘the root’ may be understood metonymically for that which proceeds from the root.—See *Rosenmüller.*

16. *The bright and morning star.*]—Christ assumes the name of ‘the bright and morning star,’ in general, on account of the

brightness of that knowledge of salvation, which he taught, (compare 2 Pet. i. 19.) and particularly on account of the promise of eternal life; as Lucifer, or the day-star, announces the rising of the sun.—*Glassii Philolog. Sacr. lib. v.*

17. *The Spirit and the bride.*—That is, ‘The spiritual bride;’ as ‘kingdom and glory,’ signify ‘glorious kingdom.’—See *Pyle*, and *Lowman*.

The Spirit, according to Doddridge, signifies the spirit of inspiration and prophecy; a sense which seems preferable.—*Abp. Newcome*.

20. *Even so, come, Lord Jesus.*—We may here observe, says the learned and judicious Lowman, how St. John uses the expression ‘the coming of Christ.’ It seems to have a general meaning, denoting any eminent instance of Christ’s power, in the blessings of the church, or in the punishment of its enemies: the style of scripture, therefore, does not confine it to any one particular instance, as his coming to judgment. See notes on James v. 7.

A

CHRONOLOGICAL INDEX

TO THE

HOLY BIBLE;

OR,

AN ACCOUNT OF THE MOST REMARKABLE PASSAGES IN THE BOOKS OF THE
OLD AND NEW TESTAMENTS:

Pointing to the Time wherein they happened, and to the Places of Scripture
wherein they are recorded.

THIS Index is generally annexed to our quarto Bibles printed at the Universities. It was composed by Bp. Lloyd, and the authority chiefly followed in it is the Annals of Abp. Usher. A few chronological notes and epochas are added from various writers, and also some synchronisms from Usher, Prideaux, Shuckford, and Blair; which, it is hoped, will render it more valuable. The division of 'Ages of the World' is retained; and the reader is directed to other important eras by the leading words being printed in small capitals. See the date B. C. 1897.

THE FIRST AGE OF THE WORLD.

BEFORE
CHRIST,
4004

Genesis
I, & II.

IN the beginning God created the heaven and the earth, &c. and last of all, man after his own image*.

* The Samaritan Pentateuch places this primordial epocha 4700 B. C.; the Septuagint Version, 5872; the Talmudic writers, 5344; Scaliger, 3950; and Petavius, 3984. Dr. Hales, in his learned and elaborate work, entitled *A new Analysis of Chronology*, enumerates above 120 opinions on this subject, and the difference between the latest and remotest date is no less than 3268 years. See vol. i. Introduction, p. 7. He himself assumes the date B. C. 5411, as the basis of his system, vol. ii. p. 2.

The generally received epocha of 4004 seems to be as well established as any other; and it deserves particular notice, that the celebrated French mathematician and astronomer, La Place, has observed, from scientific calculations, that the year B. C. 4004 was distinguished as a remarkable astronomical epocha; for the earth's orbit,

CHRONOLOGICAL INDEX.

The 1st Age.

BEFORE CHRIST,	Genesis	Man falls from his first state, but is promised a Saviour of the seed of the woman.
4003	III.	
	IV. 1.	The world first peopled, after Adam and Eve had left paradise.
3875	8.	About this time Cain and Abel offer sacrifice, and Abel is murdered by his brother.
3874	V. 3.	Seth born.
3769	6.	Enos born.
	IV. 26.	About this time men begin to call upon the name of the Lord.
3679	V. 9.	Cainan born.
3609	12,	Mahalaleel born.
3544	15,	Jared born.
3382	18,	Enoch, the seventh from Adam, born.
3317	21,	Methuselah born.
3130	25,	Lamech, the father of Noah, born.
3074	5,	Adam dieth, aged 930 years.
3017	23, 24,	Enoch, in the 365th year of his age, taken up to God*.
2962	8,	Seth dieth, aged 912 years.
2948	28,	Noah, the father and Patriarch of the new world after the flood, born.
2864	11,	Enos, the third from Adam, dieth, aged 905 years.
2769	14,	Cainan dieth, aged 910 years.
2714	17,	Mahalaleel, the fifth from Adam, dieth, aged 895 years.
2582	20.	Jared, the sixth from Adam, dieth, aged 962 years.
2469	VI. 3.	God commands Noah to preach repentance, and to build the ark, 120 years before the flood.
	1 Pet. III. 20.	
	2 Pet. II. 5.	
2448	Gen. V. 32.	To Noah, aged 500 years, is born Japheth, and, two years after, Shem.
	X. 21.	
2353	V. 31.	Lamech, the ninth from Adam, dieth, aged 777 years. He is the first man whom the Scriptures mention to have died a natural death before his father.
2349	27.	Methuselah dieth a little before the flood, in the 969th year of his age. He was the oldest man.
	VII. 11.	The FLOOD comes upon the earth in the 600th year of Noah's age †.
		at that time, he has shewn, coincided with the line of the equinoxes; and, consequently, the true and mean equinoxes were then united. See <i>Mécanique Céleste</i> , tom. iii. p. 113.
		* See notes on Gen. v. 24; Wisd. iv. 10; and compare Heb. xi. 5.
		† Respecting this very important epocha, chronologers

BEFORE CHRIST,		THE SECOND AGE OF THE WORLD.
2348	Genesis VIII. 18.	THE flood ceaseth, and Noah, with his family, and the creatures he carried in with him, comes out of the ark, and offers a burnt-offering. At the same time, God makes a covenant with Noah and his seed, promising never more to destroy the world by water; as a token whereof he placeth the rainbow in a cloud. The same year Noah begins to plant vines, and is drunk.
	20.	
	IX. 9, 20.	
2346	XI. 10.	Arphaxad born.
2311	12,	Salah born.
2281	14,	Eber born.
2247	16.	Peleg born: so called, because in his days the earth was divided.
2234	X. 8,	About this time, NIMROD begins to exalt himself, by laying the first foundation of the ASSYRIAN MONARCHY.
	11.	Nineve, the metropolis of Assyria, built *.
2233	XI. 4, 6, 8, 9.	About this time the posterity of Nimrod begin to build the city and tower of BABEL, so called from the CONFUSION of LANGUAGES which God sent among the workmen †.
2217	18.	Reu born.
2188		MIZRAIM, the grandson of HAM, leads colonies into EGYPT, and layeth the foundation of a kingdom which lasted 1663 years; whence Egypt is called the land of Ham, and the Egyptian Pharaohs boasted themselves to be the sons of ancient kings.
2185	Gen. XI. 20.	Serug born.

differ almost as much as on that of the creation. Some of the dates, which deserve most attention, may be thus enumerated, with the respective authorities prefixed to each. The Septuagint Version fixes the Deluge in the year B. C. 3246; the Samaritan Pentateuch, 2998; Josephus, 3146; Petavius, 2329; Usher and Blair, 2348; and the vulgar Jewish computation, 2104. See *Dr. Hales*, vol. i. p. 8, who observes, that 'the variations of this important æra, from which the history of the present race of mankind properly begins, are more perplexing and mischievous than those of the creation itself.' It is, however, important to notice them, if for no other reason than to shew the futility of all arguments against the authenticity of the Holy Scriptures, founded on the supposition of anachronisms, and the opinion, that the dates in the margin of our Bible are of the same authority as the Sacred Text.

* Blair and others date this B. C. 2247.

† About this time, astronomical observations began to be made at Babylon; for Calisthenes sent Aristotle a register of them for 1903 years, extending back from the taking of that city by Alexander, B. C. 331. See *Blair*.

CHRONOLOGICAL INDEX.

The 3d Age.

B. C.

2155	Gen. XI. 22,	Nahor born.
2126	24,	Terah, Abram's father, born.
2008	19,	Peleg, the sixth from Noah, dieth.
2007	25.	Nahor, the ninth from Noah, dieth.
1998	IX. 28, 29.	Noah dieth, aged 950 years, 350 years after the flood.
1996	XI. 32,	ABRAM born: he was 75 years of age when his father Terah died, aged 205 years; so that Terah begat not Abram in the 70th year of his age, but Nahor and Haran, and in the 130th year of his age begat Abram. See Acts vii. 4.
	26,	
1986	29, 30. XVII. 17.	Sarai, Abram's wife, (called also Iscah,) Haran's (Abram's brother's) daughter, born ten years after her husband.
1978	XI. 21,	Reu, the seventh from Noah, dieth.
1955	23.	Serug, the eighth from Noah, dieth.
1925	XIV. 1, 2, 3, &c.	About this time, Chedorlaomer, king of Elam, subdueth the kings of Sodom, Gomorrah, Admah, Zeboiim, and Bela; who serve him twelve years.
1922	XI. 31.	Terah with his family leaveth Ur of the Chaldeans, and dwells at Haran.

THE THIRD AGE OF THE WORLD.

1921	XII. 1, 2, 3,	ABRAM, after his father's decease, in the 75th year of his age, is commanded by God to enter upon the land of Canaan, which God promiseth to give unto his seed, and that in his seed (viz. Christ Jesus our Lord) all the families of the earth should be blessed.
1920	10.	In the year following, a famine in the land of Canaan forceth Abram with his family to go into Egypt. From this first coming into Egypt, to the departure of the children of Israel out of it, are reckoned 430 years.
	Gal. III. 17. Ex. XII. 40.	Abram and Lot in this same year return into Canaan; but the land not being sufficient for both their flocks, they part asunder. Lot goeth to Sodom. God reneweth his promise to Abram: he removeth to Hebron, and there buildeth an altar.
	Genesis XIII.	
1913	XIV. 4,	Bera, the king of Sodom, with four other kings, rebel against Chedorlaomer, but are overcome by him in the valley of Siddim. Lot being taken prisoner, Abram rescueth him, slayeth Chedorlaomer and his confederates, and in his return is blessed by Melchisedec, king of Salem, and priest of God, to whom Abram gives
	19,	

BEFORE CHRIST, 1913	Genesis XIV. 20.	tithe. The rest of the spoils, his partners having had their portions, he restoreth to the king of Sodom.
	XV. 2.	ABRAM complaineth for want of an heir: God promiseth him a son, and a multiplying of his seed. CANAAN is promised again, and confirmed by a sign.
1911	XVI. 1, 2,	Sarai, being barren, giveth Hagar her handmaid to Abram.
1910	15.	Ishmael, Hagar's son, born.
1908	XI. 13.	Arphaxad, the third from Noah, dieth.
1897	XVII. 5.	GOD maketh a COVENANT with ABRAM, and, in token of a greater blessing, changeth his name into ABRAHAM. As a seal of this covenant, CIRCUMCISION is ordained. Sarai's name also is changed into Sarah, and she is blessed.
	19.	God promiseth them a son, and commandeth that his name be called Isaac: in him God promiseth to establish his covenant.
	XVIII.	Abraham entertaineth three angels, who renew the promise to him of having a son. God revealeth to Abraham the destruction of Sodom, with whom Abraham intercedes for Lot and his family. See Gen. xix. 29.
	XIX.	Lot is commanded, for the preservation of himself and his family, to get out of Sodom, and to flee to the mountain; but by much intreaty he obtaineth leave to go into Zoar. SODOM, GOMORRAH, and all the cities in the vale of Siddim, with all the inhabitants of them, are for the most horrible sins destroyed by fire and brimstone from heaven. The DEAD SEA remains a monument thereof unto this day. Lot's wife for looking back upon Sodom, contrary to God's command, is turned into a pillar of salt; and Lot himself, fearing to continue at Zoar, leaves the plain country, and betakes himself to the mountain, carrying his two daughters with him.
1896	XXI. 2.	Isaac born in the 100th year of Abraham's age. Not long after, to Lot are born Moab and Ammon, his sons, and at the same time, his grandsons.
	XIX. 36.	
1892	XXI. 9.	Hagar and Ishmael, at Sarah's request, are cast forth.
1878	XI. 15.	Salah, the fourth from Noah, dieth.
1871	XXII.	God tempteth Abraham to offer Isaac. Abraham giveth proof of his faith and obedience.
1859	XXIII.	Sarah dieth at Hebron in Canaan, in the 127th year of her age.

CHRONOLOGICAL INDEX.

The 3d Age,

BEFORE CHRIST, 1856	Genesis XXIV.	ISAAC marrieth REBEKAH the daughter of Bethuel, the son of Nahor, in the 40th year of his age*.
1846	XI. 11.	Shem, the son of Noah, dieth.
1837	XXV. 24.	JACOB and ESAU born in the 60th year of their father Isaac's age.
1821	XXV. 7.	Abraham dieth, aged 175 years.
1817	XI. 17.	Heber, the fifth from Noah, dieth: from him Abraham and his posterity were called Hebrews. Gen. xiv. 13.
1796	XXVI. 34.	Esau, aged forty years, marrieth Judith the daughter of Beerli the Hittite, and Bashemath the daughter of Elon the Hittite†.
1773	XXV. 17.	Ishmael dieth, aged 137 years.
1760	XXVII.	JACOB, by his mother's instruction, obtaineth the BLESSING from ISAAC his father, which was designed for ESAU. Upon which he is forced to flee into Mesopotamia, to shun his brother's rage. Upon the way are foretold unto him, in a vision, the blessings of his posterity. At length he cometh to his uncle Laban's house, and covenanteth to serve him seven years for his daughter Rachel, but Laban deceiveth him with Leah; the marriage-week being completed, Rachel also is given to him to wife, upon condition of serving seven years more.
	XXVIII.	Of Leah are born,
	XXIX.	
1758	32,	Reuben,
1757	33,	Simeon,
1756	34,	Levi,
1755	35.	JUDAH, from whom the Jews receive their denomination.
1745	XXX. 23.	Rachel, having been long barren, at length beareth Joseph. Jacob, desiring to depart, is persuaded by Laban to serve six years more for some part of his flock.
1739	XXXI.	Jacob, after he had been twenty years in Mesopotamia, sets forward on his journey homewards, without acquainting his father or brothers-in-law. Rachel stealeth her father's gods, and is pursued by Laban. Jacob by his prudence is reconciled to his brother Esau. He wrest-
	XXXII.	
		* About this time, the kingdom of Argos was founded by Inachus.
		† The reign of Ogyges, king of Attica, commences; and in the year B. C. 1764, the remarkable deluge of Ogyges happened, in consequence of which, the whole kingdom of Attica lay waste above 200 years, till the commencement of the reign of Cecrops.

BEFORE CHRIST, 1739	Genesis XXXII.	lieth with an angel at Peniel, and is called Israel.
	XXXIV.	About this time Dinah, Jacob's daughter, is deflowered by Sichem, the son of Hamor. Simeon and Levi, Dinah's brethren, revenge their sister's quarrel, by putting all the males of Sichem to the sword; for which thing Jacob reproveth them.
	XXXV. 16.	Rachel is delivered of Benjamin on the way betwixt Beth-el, or Beth-lehem, and Ephrath, and dies in child-bed. Some think that Job lived about this time.
	XXXVIII. 18.	Judah lieth with Tamar, his daughter-in-law, in disguise.
1729	XXXVII.	JOSEPH is hated by his brethren: and is sold to merchantmen, Ishmaelites and Midianites, who carry him into Egypt; where he is sold to Potiphar, an officer of Pharaoh, and by him made overseer of his house.
1718	XXXIX.	Joseph resisteth the temptations of his master's wife; he is falsely accused by her, and cast into prison. He interpreteth the dreams of Pharaoh's butler and baker, which come to pass according to his interpretation.
1716	XXXV. 28.	Isaac dieth, aged an hundred and eighty years, and is buried by his sons, Jacob and Esau.
1715	XLI. 25,	Joseph interpreteth Pharaoh's two dreams; he giveth Pharaoh counsel, and is made governor of the whole land of Egypt.
	47, 50,	Here begin the seven years of plenty in the land of Egypt. About this time, Manasseh and Ephraim, Joseph's two sons, are born of Asenath, the daughter of Potipherah, priest of On.
1708	54.	Here begin the seven years of famine.
1707	XLII.	Jacob sendeth his ten sons to buy corn in Egypt. They are imprisoned by Joseph for spies; but are set at liberty on condition of bringing Benjamin; and Simeon is kept as a pledge.
	XLIII. XLV.	Jacob is with much difficulty persuaded to send Benjamin. Joseph maketh himself known to his brethren; and sendeth for his father, by command from Pharaoh.
1706	XLVI.	JACOB, having offered sacrifice to God, for that his son Joseph is yet alive, goes with all his family into EGYPT, in the third year of famine, and 130th year of his age. He is seated in the land of Goshen.
1704	XLVII.	Joseph getteth all the money, lands, and

CHRONOLOGICAL INDEX.

The 3d Age.

B. C.

1703	Genesis	cattle, of the Egyptians for bread; only the
1702	XLVII.	lands belonging to the priests he buyeth not.
1689	XLVIII.	Jacob adopteth Ephraim and Manasseh, and
	XLIX.	blesseth them, and all his sons. He prophesieth
		the descent of the Messiah from Judah, and dieth,
		aged 147 years; seventeen whereof he lived in
		Egypt. He is with great pomp carried into
		Canaan, and buried in the sepulchre of his
		father.
1635	L.	Joseph on his death-bed prophesieth unto his
		brethren their return to Canaan; takes an oath
		of them to carry his bones out of Egypt; and
		dieth, aged an hundred and ten years.
		The Book of Genesis endeth with the death
		of Joseph, containing the history of 2369 years;
		next to which, in order of time, the book of Job
		follows, written (as it is generally believed) by
		Moses. [See the Introduction to Job.]
1619	Exodus	Levi dieth in Egypt, aged 137 years; he was
	VI. 16.	grandfather to Moses and Aaron*.
1577	I. 8.	HERE begins the BONDAGE of the CHILDREN
		of ISRAEL, when a king rose up in Egypt, who
		knew not Joseph.
1574	VII. 7.	Aaron born three years before his brother
		Moses, and eighty-three years before the depar-
		ture of the children of Israel out of Egypt.
1573	I. 15, 22.	Pharaoh, having in vain commanded the He-
		brew midwives to destroy all the males of the
		Israelites, issues an edict, charging that they be
		all cast into the river.
1571	II. 1, 5,	Moses is born, who, being hid in the flags by
		the river's side, is found by Pharaoh's daughter,
		and becomes her adopted son†.
1531	11,	Moses in the 40th year of his age, having slain
	21.	an Egyptian, whom he saw contending with an
		Hebrew, fleeth into Midian, where he marrieth
		Zipporah the daughter of Reuel, or Jethro, a
		priest, and liveth with him forty years.
1530	Josh. xiv. 7, 10.	Caleb, the son of Jephunneh, born.
1491	Exod. III.	Whilst Moses keeps his father-in-law's sheep
	1, 2, &c.	at mount Horeb, God appeareth to him in a

* About this time, the Ethiopians, emigrating from the countries which border on the river Indus, settle in the vicinity of Egypt.

† About the year B. C. 1546, Scamander is said to have come from Crete, and to have laid the foundation of the kingdom of Troy. And in 1503, Deucalion's deluge happened in Thessaly. The date of this event, in the Parian Chronicle, is B. C. 1520,

BEFORE CHRIST, 1491	Exodus	burning bush, and sendeth him to deliver Is- RAEL.
	V.	Moses and Aaron having declared to Pha- raoh the message, on which they are sent unto him from God, are charged by him as heads of a mutiny, and sent away with many bad words; and more grievous labors are forthwith laid upon the Israelites.
	VII. 7.	Moses being now eighty, and Aaron eighty- three years of age, urged thereunto by God, return again to Pharaoh; where the Magicians, by their sorcery, imitating the miracle of Aaron's rod turned into a serpent, make Pharaoh more obstinate than he was before. Wherefore God, by the hand of Moses, lays ten plagues upon the Egyptians*.

Psalm
LXXVIII.
CV.

THE FOURTH AGE OF THE WORLD.

1491	Exodus	UPON the fourteenth day of the first month, (which was <i>May</i> the fourth, upon <i>Monday</i> , with us,) in the evening, the PASSOVER is instituted.
	XII. 11, 29, 41.	Upon the fifteenth of the same month, at mid- night, the first-born of Egypt being all slain, PHARAOH and his servants make haste to send away the ISRAELITES; and they, the self-same day wherein they were let go out of BONDAGE, being the complete term of 430 years from the first pilgrimage of their ancestors, reckoning from Abraham's departure out of Charran, take their journey, and march away, being 600,000 men beside children, and come to Rameses; from whence by several encampings they come to the Red sea, the Lord conducting them in a pillar of a cloud by day, and in a pillar of fire by night. They carry Joseph's bones with them†.
	Numb. XXXIII.	
	Exodus XIV.	At the Red sea Pharaoh with his host over- takes them; Moses divides the waters with his rod, and the children of Israel pass through on dry ground unto the desert of Etham; whom when Pharaoh and his army would needs follow, they are all overwhelmed by the waters coming together at the dawning of the day, whereby the

* Two years before this, Cadmus is said to have brought the Phœnician letters into Greece, and to have built the citadel of Thebes.

† Josephus fixes this memorable epocha B. C. 1648; Scaliger, 1497; and Petavius, 1531.

BEFORE
CHRIST,
1491

Exodus
XIV.

Israelites are wholly freed from the bondage of the Egyptians; whose carcasses when they see floating all over the sea, and cast upon the shore, they sing a song of praise and thanksgiving unto God.

XV.

XVI.

Upon the fifteenth of the second month (our *June* the fourth, being *Thursday*) the Israelites come to the wilderness of Zin, which lieth between Elyma and Sinai, where, for want of food, they murmur against God and their leaders. About the eventide God sends them quails, and the next morning rains upon them manna from heaven; and upon that kind of bread they lived afterward by the space of forty years, even till they came to the borders of the land of promise. An omer of it is preserved for a memorial.

XVII. 1.

At Rephidim, which was the eleventh place of their encamping, the people murmur for want of water: Moses gives them water by striking the hard rock in Horeb with his rod.

The Amalekites falling upon the rear of the Israelites, are discomfited by Joshua, whilst Moses holds up his hands to God in prayer.

XX.

God publisheth his LAW contained in the Ten Commandments, with a terrible voice, from mount Sinai.

XXI.

XXII, &c.

XXIV.

The people being in great fear, God gives them sundry other laws, all which being written in the book of the covenant, Moses proposeth them to the people; which done, rising early in the morning, he builds an altar at the foot of the mountain, and sets up twelve statues, according to the twelve tribes of Israel; and sends twelve young men of the first-born (whom the Lord had consecrated to himself as ministers of those holy things, before the Levitical priesthood was ordained) which offer sacrifice, first for sin, then for thanksgiving, to the Lord: and when Moses had read the Book of the Covenant, he takes the blood of the calves and goats so offered, and with water, scarlet wool, and hyssop, sprinkles the book therewith, and all the people, or those twelve statues representing them; and so performs a solemn Covenant between God and his people.

9—18.

Moses and Aaron, Nadab and Abihu, and seventy men of the elders of Israel, go up into the mount, and there behold the glory of God: the rest returning, Moses, with his servant

BEFORE
CHRIST,
1491Exodus
XXIV.

Joshua, abides there still, and waits six days; and upon the seventh day God speaks unto him, and there he continues forty days and forty nights (reckoning those six days which he waited for the appearance of the Lord), eating no meat all that while, nor drinking water (Deut. ix. 9.); where he receives God's command, touching the frame of the tabernacle, the priests' garments, their consecration, sacrifices, and other things comprised in this and the six following chapters.

XXV, &c.

XXXI. 18.

At the end of forty days, God gives Moses the two tables of the Law in stone, made by God's own hand, and written with his own finger; bidding him withal quickly to get him down, for that the people had already made for themselves a molten calf to worship. Moses by prayer pacifieth God, and goes down from the mount; and, seeing the people keeping a festival in honor of their idol in the camp, he breaks the tables of the Law at the foot of the mount; for which the Jews keep a solemn fast unto this day.

XXXII.

20—28.

Moses, having burnt and defaced the idol, puts 3,000 of the idolaters to death by the hands of the Levites.

XXXIV.

God commands Moses to frame new tables of stone, and to bring them with him into the mount: Moses brings them the next morning, and whilst he stands in the cleft of a rock, God passeth by, and sheweth him a glimpse of his glory.

10.

God renews his covenant with his people, and, upon certain conditions, gives them his laws again.

1490

XXXIX.

In the first six months of this year, the tabernacle, the ark of the covenant, the altar, the table of shew-bread, the priests' garments, the holy ointments, the candlestick, and other utensils and vessels belonging to the sacrifices, are finished in the desert at mount Sinai, and are brought unto Moses.

XL.

The tabernacle is set up, and anointed with holy oil. Aaron and his sons are consecrated for the priesthood.

Lev. X.

Nadab and Abihu, for offering strange fire, are struck dead in the place by fire from heaven.

Numbers
VII.

The princes of the tribes present their offerings toward the dedication of the tabernacle. God speaketh to Moses from the mercy-seat.

BEFORE
CHRIST,
1490

Numb. IX.
X. 29.
Exodus
XVIII.

The second Passover is instituted.
Jethro, who is also called Hobab, brings his daughter Zipporah, with her two sons, Gershon and Eliezer, which were left with him, to his son-in-law Moses; and having congratulated his and the whole people of Israel's deliverance out of bondage, he openly declares his faith and devotion toward the true God. By his advice, Moses imparts the government of the people to some others, and ordains magistrates for the deciding of lesser causes.

Numb. XI. Moses complains to God of the over great burden of his government; God, to ease him of his charge, gives him for assistance the court of seventy elders.

31. The people lust for flesh: God gives them quails in wrath; and sends withal a most grievous plague among them.

XII. God rebukes the sedition of Miriam and Aaron, and maintaineth Moses's right.

XIII. From the wilderness of Paran, near Kadesh-barnea, twelve men are sent (among whom are Caleb and Joshua) to discover the land of Canaan. Returning, they bring with them a branch of a vine, with a cluster of grapes upon it; ten of the twelve so sent speak ill of the country, declare it barren, and magnify the cities for their strength, and the giant-like stature of the inhabitants.

XIV. The people, terrified with this relation, are about to return into Egypt, from which Caleb and Joshua endeavouring to dissuade them are like to be stoned. At this God is so provoked, that he threatens to destroy them; but is prevailed upon by Moses's prayers to spare them. Nevertheless, he denounceth that all who are now twenty years old and upward (except Caleb and Joshua) shall die in the wilderness. The men who raised the evil report are all destroyed by sudden death. Some endeavouring to enter upon the promised land, contrary to the command of God, are smitten by the Amalekites and Canaanites.

1489

Deut. I.
46.

In this place, viz. Kadesh-barnea, the Israelites continue many days; but it appeareth that in some places they continued many years; because, in the space of thirty-seven years, there are but seventeen encampings mentioned.

Nu. XXXIII

To their long continuance in Kadesh, and the

BEFORE CHRIST, 1471	Numbers	encampings from thence, all that we find delivered in the 15th and four next ensuing Chapters of Numbers seems to refer; as how Korah, Dathan, and Abiram, for raising a mutiny against Moses and Aaron, were swallowed alive into the earth, and 250 of their associates; and how the people, murmuring against Moses and Aaron for the calamity which had befallen their brethren, were destroyed by God to the number of
	XVI.	14,700 men; and how twelve rods being brought by twelve princes, and laid in the sanctuary, Aaron's rod only budded, and brought forth almonds, and was laid up before the Ark, for a memorial to those who should afterwards be given to rebellion.
1452	XVII.	
	XX.	In these thirty-seven years the Israelites, by seventeen encampings, having compassed the hill-country of Seir and Edom, come to the wilderness of Zin, in the first month of the 40th year after their departure out of Egypt*.
	1,	Here Miriam, the sister of Moses and Aaron, dieth.
	2,	The people again, for want of water, murmur against Moses and Aaron; whom when God had
	8,	commanded to call water out of the rock only by speaking to it, Moses, being moved in his mind through impatience and diffidence of the thing, speaks something, whatever it was, unadvisedly with his lips, and strikes the rock thrice
	12,	with Aaron's rod, and thereby draws water from it; but, for transgressing God's command, they are both debarred from entering into the land of Canaan.
	23, 28.	In the fifth month of this year Aaron dieth at Mosera, on the top of mount Hor, at the age of 123 years, leaving his son Eleazar his successor in the high-priesthood.
	XXI. 5, 9.	The people murmuring, are plagued with
	1 Cor. X. 9.	fiery serpents, whereof many die; upon their repentance, God commands that a brasen serpent be made, and lifted up upon a pole, that as
	John III. 14.	many as look on it may live.
	Numb. XXI.	About the latter end of this year, all those who at Kadesh-barnea mutinied against God, being wholly extinct and dead, the Israelites pass over Zared, and come to the borders of Moab at Ar;

* The Olympic games first celebrated at Elis, B. C. 1453.

BEFORE
CHRIST,
1451Numbers
XXI.

and at length they arrive at Bamoth, a valley in the country of the Moabites, and pitch at mount Pisgah.

21,

Sihon, king of the Amorites, refusing them passage through his country, is slain, and the Israelites possess his land.

33.

Og, the king of Basan, coming out against Israel, is destroyed with all his people; not one is left alive, and his country possessed by the Israelites.

XXII. 1, 2,
3.

After these victories the Israelites set forward, and encamp in the plains of Moab.

Joshua
XXIV. 9.

Balak, king of Moab, considering what the Israelites had done to the Amorites, fears lest, under pretence of passing through his country, they should possess themselves of his whole kingdom. He takes counsel with the princes of the Midianites, his neighbours, and sends for Balaam, a soothsayer, out of Mesopotamia, to come and curse the Israelites, promising him great rewards for his labor; purposing afterwards to make war upon them.

Numb.
XXII. 7, 35.
2 Pet. II.
15, 16.

Balaam, forewarned of God, refuseth at first to come; but being sent for a second time, he importuneth God to let him go, and goes with a purpose indeed to curse Israel; but God, offended thereat, makes the dumb ass of this wizard, on which he rode, speaking in a man's voice, to reprove his folly.

Numb.
XXIII.
Deut.
XXIII. 5.
Joshua
XXIV. 10.

Balaam twice offers sacrifice, and would fain have cursed Israel, to gratify Balak therein; but being forced thereto by the Spirit of God, instead of cursing, he blesseth them altogether; foretelling what felicity attended them, and what calamities should befall their enemies.

Numb.
XXV.
Deut. IV. 3.
Psalm
CVI. 28.
Rev. II. 14.

By his advice the women of Moab and Midian are set on work to turn the Israelites away to idolatry. Wherefore God commands Moses, first to take all the ringleaders of this disorder, and to hang them up before the sun, and then gives order to the judges to put to death all such as had joined themselves to Baal-peor. Last of all, God sends a plague upon the people, whereof die 23,000 men in one day: which, added to them who were hanged and killed with the sword, amount in all to 24,000.

1 Cor. X. 8.

Numb.
XXV.
11—13.

Phinehas, the son of Eleazar, by killing Zimri, the chief of his father's family, and Cozbi, the daughter of Zur, a prince of the Midianites,

BEFORE
CHRIST,
1451

Numbers
XXV.
11—13.

appeaseth the wrath of God, and the plague ceaseth. God therefore settleth the high-priesthood for ever upon the house of Phinehas, and commands that war be made upon the Midianites.

XXVI.

Moses and Eleazar, by God's command, in the plain of Moab, near unto Jordan, over-against Jericho, number the people, from twenty years old and upwards, and find them to be 601,730 men, beside the Levites; whose number, reckoning them from one month old and upwards, come to 23,000; and then Moses receives command for the parting of the land of promise among the Israelites.

XXVII.

1, 2,

The daughters of Zelophehad have their father's land parted among them, for want of issue male; this occasions the law for succession in heritages to be made.

12—23.

Deut. III.

26—28.

God signifies to Moses that he shall die; and Joshua thereupon is declared to be his successor; upon whom Moses lays his hands, and gives him instructions. Several laws are made.

Numb.

XXXI.

Twelve thousand of the Israelites, under the command of Phinehas, vanquish the Midianites, and put to the sword all the males among them, with their five princes; and among them Zur, the father of Cozbi, and Balaam the wizard: but they save the women alive; at which Moses is wroth, and commands that every male child, and all the women, except such as be virgins, be killed.

Numb.

XXXII.

Deut. III.

Josh. XIII.

& XXII.

The lands which belonged to Sihon and Og, namely, all from the river Arnon to mount Hermon, Moses divides, and gives to the tribes of Reuben and Gad, and the half-tribe of Manasseh; so that their possessions lay on this side Jordan: nevertheless they assist the rest of the tribes in all their wars, till they have subdued the Canaanites, and possessed the promised land.

Deut.

XXVII.

Moses commands the people, that in their passage over Jordan they shall set up great stones, and engrave the ten Commandments on them, with the form of blessing upon mount Gerizim, and of cursing on mount Ebal; exhorting them to observe the law of God, by setting before their eyes the benefits that would ensue thereon.

XXVIII.

XXIX.

He also renews the covenant made by God with them and their children on mount Horeb,

BEFORE
CHRIST,
1451

Deut.
XXX.

and again persuades them to keep that covenant by all the blessings and curses, which would undoubtedly follow the keepers or breakers of it: yet with a promise of pardon and deliverance, if at any time, having broken it, they shall repent them of their sin. He tells them further, that God had therefore thus declared his will unto them, to the end that none hereafter offending shall pretend ignorance.

XXXI.

Moses, having written this law, delivers it to the priests, the sons of Levi, and the elders of the people, to be kept; the same day also he writes his most excellent song, and teaches the same to the children of Israel to be sung; and having finished the book of the Law, he takes order to have it laid up in the side of the ark.

XXXII.

XXXIII.

Moses, now drawing near to his end, blesseth every tribe in particular, by way of prophecy, save only the tribe of Simeon.

XXXIV.

In the twelfth month of this year he goes up to mount Nebo, and from thence beholds the land of promise; and there dieth, aged 120 years. The body of Moses God translates out of the place where he died into a valley of the land of Moab, over-against Beth-peor, and there burieth it; nor doth any man know the place where he laid it, unto this day. The Israelites mourn for him thirty days.

Here ends the PENTATEUCH, or five books of MOSES, containing the history of 2552 years and an half, from the beginning of the world; and the Book of Joshua begins with the 41st year after the departure of the children of Israel out of Egypt.

Joshua II.

Joshua, being confirmed in his government by God, sends forth spies from Shittim to the city of Jericho, who, being harboured by Rahab, are privily sent away, when search is made for them.

III.

UPON the tenth day of the first month, (April 30,) to wit, the same day that the Paschal Lamb was to be chosen out of the flock, the Israelites under the conduct of JOSHUA, a type of JESUS CHRIST, go up out of the river Jordan into the promised land of Canaan, a type of a more heavenly country. They pass through the river on dry ground, the waters being for that present divided; for a memorial of which

BEFORE
CHRIST,
1451

- Joshua IV. miraculous passage Joshua sets up twelve stones in the very channel of Jordan, and taking twelve other stones out of the midst thereof, sets them up at Gilgal, the place where they next encamp.
- V. The day following JOSHUA renews the use of CIRCUMCISION, which had been omitted forty years.
10. Upon the 14th day of the same month, in the evening, the Israelites celebrate their FIRST PASSOVER in the land of CANAAN.
- 11, 12, Next day after the Passover, manna ceaseth.
13. Our Lord Jesus, Captain of his Father's host, appears to Joshua, before Jericho, with a drawn sword in his hand, and promiseth there to defend his people. [See note on this text.]
- VI. Jericho, the ark of the Lord having been carried round about it, is taken the seventh day, the walls thereof falling down at the sound of the priests' trumpets; all the inhabitants are put to the sword, except Rahab and her family.
- VII. The Israelites besiege Ai, and are smitten by their enemies, God having abandoned them for sacrilege committed by Achan. Achan's sin being discovered by the casting of lots, and himself found guilty, he is stoned to death, and, together with his children and cattle, burned with fire. God being pacified hereby, Ai is taken by ambushment, and utterly destroyed.
- VIII. 30—35. On mount Ebal, according to the law made, is an altar erected, and the Ten Commandments engraven on it; the blessings and curses are repeated on mount Ebal and mount Gerizim, and the book of the Law read in the ears of the people.
- IX. The kings of Canaan combine against Israel: only the Gibeonites craftily find a way to save their own lives, by making a league with them; but are afterwards deputed to the servile offices of the house of God.
- X. Adoni-zedek, king of Jerusalem, with the kings of Hebron, Jarmuth, Lachish, and Eglon, hearing that Gibeon is fallen off from them, join their forces together, and besiege it; but Joshua raiseth the siege, pursueth those five kings, and smiteth them as far as Azekah; the Lord in the meanwhile killing more with hailstones from heaven, than the Israelites with their swords. Joshua commands the sun to stand still over Gibeon, and the moon over the valley of Ajalon,

CHRONOLOGICAL INDEX. *The 4th Age.*

BEFORE CHRIST, 1451	Joshua X.	by the space almost of one whole day, until the Israelites are fully avenged of their enemies. The five kings hide themselves in a cave at Makkedah; from whence they are brought forth, scornfully used, and hanged.
1450	Exodus XXIII. 10, 11.	From the autumn of this year, wherein, after the failing of manna, the Israelites began to till the ground, the rise of the sabbatical years is to be taken.
1445	Joshua XIII.	Joshua, now grown old, is commanded by God to divide all the land on the west of Jordan among the nine tribes remaining, and the other half-tribe of Manasseh. The Lord and his sacrifices are the inheritance of Levi.
	XI.	The rest of the kings, with whom Joshua had waged war for six years, resolve to set upon him with united forces: but Joshua comes upon them unawares, slays them, and possesseth their countries.
	21.	Joshua now roots out those giants, the Anakims, with their cities, out of the hill-countries, out of Hebron, Debir, and Anab, and generally out of all the mountains of Judah and all Israel.
	XIV. XV.	And having gotten the whole land into his hands, he divides it among the children of Israel according to their tribes; and the land rested from war.
1444		The first SABBATICAL YEAR, or year of rest; from hence the year of JUBILEE, or every fifty years' space, is to be reckoned.
	XVIII.	The TABERNACLE is set up at SHILOH, (thought to be the same with Salem,) where it continued 328 years.
	XXII.	The Reubenites, Gadites, and the half-tribe of Manasseh, are sent home with a blessing to their possessions on the other side of Jordan.
1443	XXIII. XXIV.	Joshua gathers together all Israel, exhorts them to obedience, briefly recites God's benefits to them, reneweth the covenant between them and God, and dieth 110 years old.
1413	Judges II. 7.	After the decease of Joshua, and the elders who outlived him, and who remembered the wonders which God had wrought for Israel, there succeeds a generation of men which forget God, and mingle themselves with the Canaanites by marriage, and worship their idols.
	III. 6, 7.	In this time of anarchy and confusion, when 'every man did that which seemed right in his own eyes,' all those disorders were committed,

BEFORE CHRIST, 1413	Judges III. 6, 7,	which are reported in the last five chapters of the Book of Judges; to wit, the idolatry of Micah, and the children of Dan; the war of the Benjamites, and the cause thereof. God, being highly provoked, gives them up into the hands of Cushan, king of Mesopotamia; which first calamity of theirs holds them but eight years.
	8,	
1405	9,	Othniel, the son of Kenaz, and son-in-law to Joshua, stirred up by God as a judge and avenger of his people, defeats Cushan, and delivers the Israelites out of bondage; and the land resteth forty years after the first rest which Joshua procured for them *.
	10,	
1343	12,	Othniel dying, the Israelites fall again to sin against God, and are given over into the hands of Eglon, king of Moab, who, joining with the Ammonites and the Amalekites, overthrows the Israelites, and takes Jericho; and this second oppression continueth eighteen years †.
1325	15,	Ehud, the son of Gera, is raised up by God to be an avenger of his people; for, feigning a message to Eglon, he runs him into the belly with his dagger; then getting away, he gathers all Israel into a body on mount Ephraim, and slays 10,000 of the most valiant men of Moab: and the land resteth forty years after the former rest obtained by Othniel.
	30,	
	31.	After him, Shamgar, the son of Anath, slayeth 600 Philistines with an ox-goad, and he also avengeth Israel ‡.
1305	IV. 1, 2, 3,	The Israelites, after the death of Ehud, returning to their old sin, are given up by God into the hands of Jabin, king of Canaan; and this thralldom of theirs continueth twenty years.
1285	4.	Deborah, the wife of Lapidoth, a prophetess, who, at this time, judgeth Israel in mount Ephraim, and Barak, of the tribe of Naphtali,

* In the year preceding this epoch, Minos, the celebrated legislator, and first king of Crete, issues his code of laws for his subjects, and lays the foundation of a great maritime power. About the same time, iron is said to have been discovered from the accidental burning of the woods on mount Ida.

† The year before this, the Eleusinian mysteries were first introduced at Athens by Eumolpus, the son of Musæus the poet, who is supposed to have flourished about thirty years before. At the same time, the Isthmian games were instituted by Sisyphus, king of Corinth.

‡ The kingdom of Argos divided, and the greater part of it, from this time, is called Mycenæ.

CHRONOLOGICAL INDEX.

The 4th Age.

BEFORE CHRIST. 1285	Judges IV. 4.	being made captain of the host of Israel, in sight of Megiddo overcome Sisera, captain of Jabin's army, whom Jael, the wife of Heber the Kenite, afterwards kills in her own tent. For a memorial of which victory, Deborah composeth a song; and the land resteth forty years after the former rest obtained by Ehud*.
	V. 31.	
1252	VI.	The Israelites sinning again are delivered into the hands of the Midianites; which fourth thralldom lasteth seven years. Hereupon they cry unto God for help, and are reprov'd by a prophet. Then Gideon, the son of Joash, of Manasseh, is, by an angel from God, sent to deliver them. He first overturns the altar of Baal, and burns his grove, and is called Jerubbaal. He, out of 32,000 men, which came unto him, chooseth only (God so commanding) 300; but with them he puts to flight all the host of the Midianites, whom the Ephraimites afterwards pursue, and slay their princes Oreb and Zeeb.
1245	VII.	Gideon having pacified the Ephraimites, who complain that they were not called to the battle at first, passeth the river Jordan, and defeats the remainder of the Midianitish army; he chastiseth also the men of Succoth and Penuel, who had refused him victuals in his journey; and slays the two kings of the Moabites, Zebah and Zalmunna. After which great victories, the Israelites offering to settle the kingdom upon him and his posterity, he refuseth it; but receiving their golden ear-rings, he makes thereof an ephod, which afterwards proves an occasion of idolatry. The Midianites being thus vanquished, the land enjoys rest forty years, after the former rest restored to them by Deborah and Barak.
	VIII.	
1236	33.	Gideon dieth, and the Israelites, falling back again to idolatry, worship Baal-berith for their God.
	IX. 1, 2, &c.	Abimelech, the son of Gideon (begotten upon his concubine), purposing to get to himself the kingdom which his father had refused, slayeth seventy of his brothers all upon one stone; and having, by the help of the Shechemites, got to
1235		

* The year after this, the Siculi are said to have emigrated from Italy to the island of Sicily; and about twenty years after, the celebrated Argonautic expedition took place under Jason and his companions, who crossed the Euxine sea, and went to Colchis in search of the golden fleece.

BEFORE CHRIST, 1235	Judges IX.	be made king, Jotham, the youngest son of Gideon, who only escaped Abimelech's fury, from the top of mount Gerizim expostulates with them on the wrong they had done to his father's house; and by way of a parable foretells their ruin; which done, he flies, and dwells quietly at Beerith.
1233	22,	Abimelech having reigned three years over Israel, Gaal, a Shechemite, conspires against him; which being discovered to him by Zebul, he utterly destroys the city of Shechem, puts all the inhabitants to the sword, and burns the temple of their god Beerith with fire; from thence he goeth and layeth siege to Thebez, where he is knocked on the head with a piece of a mill-stone, cast upon him by a woman from the walls, and then killed outright by his armour-bearer.
	50. 2 Sam. XI. 21.	
1232	Judges X. 1, 2,	Tolah, the son of Puah, after Abimelech, judgeth Israel 23 years.
1210	3,	Jair, the Gileadite, succeeds Tolah, and judgeth Israel 22 years.
1206	8,	The Israelites, forsaking again the true God, fall to worship the gods of several nations, and are given up into the hands of the Philistines and Ammonites; which fifth thralldom lasteth
1188	15.	eighteen years. Upon their repentance, and abandoning their idols, at length they obtain mercy.
1187	XI.	Jephthah the Gileadite, being made captain of the host of Israel, subdues the Ammonites; before the battle, he vows his daughter unawares to be offered in sacrifice, and afterwards performs it. He puts to the sword 42,000 Ephraimites, who had behaved themselves insolently against him, and judgeth Israel six years.
	XII. 6,	
1182	8,	Ibzan, the Bethlehemite, succeeds Jephthah, and judgeth Israel seven years*.
1175	11,	Elon, the Zebulonite, succeeds Ibzan, and judgeth Israel ten years.
1164	13.	Abdon, the Ephraimite, succeeds Elon, and judgeth Israel eight years.
1156	1 Sam. IV. 18.	Eli, the high-priest, (in whom the high-priesthood was translated from the family of Eleazar to Ithamar's,) succeeds Abdon, and judgeth Israel forty years. The Israelites again pre-
	Judges XIII. 1, 2.	
* Two years previous to this epocha, it is supposed, Troy was taken and burnt by the Greeks.		

BEFORE CHRIST, 1156	Judges XIII. 1, 2.	voke the Lord to anger, and he delivers them into the hands of the Philistines. This sixth thralldom begins seven months after Eli's entering upon the government, and lasteth forty years, even till seven months after his death, when the ark was brought back again.
1155	24.	Samson, the Nazarite, as an angel had foretold, is born at Zora.
1137	XIV. 4,	Whilst Eli, the high-priest, executeth the office of a judge in civil causes under the Philistines, Samson takes an occasion to quarrel with them, by marrying a woman of Timnath: for, having on the day of his betrothing, propounded a riddle to the Philistines, and laid a wager, his wife tells them the meaning of it; enraged hereat, he goes and slays thirty men of Askelon, and gives them the suits of raiment, which he had stripped off their bodies, in performance of the wager which he had lost, and returns home to his father.
1136	XV.	Samson again in harvest-time goes to present his wife with a kid at her father's house, but finds her given away in marriage to another man. Samson resolves to be revenged; he catcheth three hundred foxes, and, tying firebrands to their tails, turns them all into the corn-fields of the Philistines, and into their vineyards and olive-gardens, and sets them on fire. The Philistines take Samson's wife and father-in-law, and burn them; Samson in revenge slays a great multitude of them, and sits down upon the rock Etam, from whence being taken by 3000 of the Jews, and by them delivered into the hands of the Philistines, he slays of them a thousand men with the jaw-bone of an ass; in which place he is miraculously refreshed, when thirsty and ready to faint.
1117	XVI.	Samson is betrayed by Delilah his concubine, bereaved of the hair of his Nazariteship, and delivered to the Philistines, who put out his eyes, and bind him with chains of brass. The Philistines gather together to offer sacrifice to Dagon their god, and Samson is brought to make them sport; whose hair being grown, and his strength in a great measure restored, he takes hold of the two chief pillars whereon the house stood, (wherein were the princes of the Philistines, and a great multitude of people,) and pulls down the house, killing more men at

BEFORE
CHRIST,
1117Judges
XVI.

his death than he did in all his life-time. So he died, having judged Israel, in the days of the Philistines, 20 years.

1116

1 Sam. IV.

The Israelites take up arms against the Philistines, but with very ill success, for they lose four thousand men in one battle. Then they send for the ark of the covenant from Shiloh, and cause it to be brought into the camp. The Philistines, seeing now that all was at stake, encourage one another to behave themselves like men that day; and so falling on, they slay of the Israelites 30,000 men. The ark of God is taken, and Hophni and Phinehas, priests, and sons of Eli, are slain. Of all which when tidings are brought to old Eli, frightened thereat, he falls from his chair, and breaks his neck, in the 98th year of his age.

V.

The Philistines, having brought the ark into Ashdod, set it in the house of Dagon their god. But when Dagon had been found two several times fallen groveling before it, and broken in pieces, and the inhabitants of the place sorely plagued, they remove it from thence to Gath, and from thence to Ekron. But the same plagues and judgments following wherever it went, after seven months, by the advice of their priests, they send home the ark again with presents and gifts into the land of the Israelites, and it is brought to Beth-shemesh, where 50,070 men are smitten for looking into the ark. From hence it is carried to the house of Abinadab in Kirjath-jearim, who sanctifieth his son Eleazar to keep it*.

VI.

VII.

1096

After twenty years, the Israelites, by Samuel's persuasion, solemnly repent at Mizpeh, and upon their conversion, God, by thunder from heaven, delivers them from the invasion of the Philistines, who are subdued, the hand of the Lord being against them all the days of Samuel.

13.

1095

VIII.

Samuel being grown old, takes for his assistants in the government his sons; by whose ill management of affairs the Israelites require a king to be given them; whereupon God gives them a king in his wrath, to wit, Saul, the son of Kish, after Samuel had judged Israel twenty-

Hosea
XIII. 11.

* Twelve years after this, B. C. 1104, the Heraclidæ return into Peloponnesus, and in the course of two years they divide the country. Hence originated the kingdom of Lacedæmon, which begins under Erythraeus and Procles, the sons of Aristodemus.

BEFORE CHRIST. 1095	Hosea XIII. 11. 1 Sam. XI. 12.	one years. SAUL is privately anointed by Samuel, and afterward publicly proclaimed KING at Mizpeh. About a month after, Jabesh-gilead is besieged by Nahash, king of the Amorites, and the siege is raised by Saul: whereupon the whole congregation of Israel, coming together at Gilgal, again proclaim Saul king.
1085	XVII. 12.	DAVID, the son of Jesse the Ephrathite, born at Bethlehem-judah, thirty years before he succeeded Saul in the kingdom. He was his father's youngest son.
1063	XVI. 11. XVIII.	God rejects SAUL, and sends Samuel to Bethlehem, there to anoint DAVID KING, whom Saul ever after extremely persecuteth. Yet Jonathan, Saul's son, loveth him, and oftentimes rescueth him from Saul's cruelty*.
1060	XXIV. XXVI.	David, having Saul twice in his power, forbears to hurt him.
1058	XXVII.	David, fearing he may some time or other fall into the hands of Saul, flies to Gath unto king Achish, carrying with him 600 men; and having obtained of him the town of Ziklag to dwell in, he continueth one year and four months in the land of the Philistines: from whence he invadeth the countries of the Geshurites, Gezrites, and Amalekites, and puts to the sword all, both men and women, not leaving one alive to carry the news thereof to king Achish.
1056		
1055	XXVIII. 1 Chron. XII. 1 Sam. XXVIII.	Achish, purposing to make war upon the Israelites, takes David along with him in that expedition, to whom, whilst he is upon his march with his 600 men, repair a great many others of the tribe of Manasseh, and join with him. Saul, seeing the army of the Philistines, is in great fear, and (Samuel being now dead) goes to Endor to consult with a witch there; the woman raiseth an apparition of Samuel, and Saul receives from it that dreadful doom, 'The Lord will deliver Israel, together with thyself, into the hands of the Philistines.'
	XXIX.	The princes of the Philistines growing jealous of David, he and his company, early the next morning, leave the army, and return to Ziklag.
	XXXI.	The armies join battle; and the Israelites are defeated; the three sons of Saul are slain, and he himself falls on his own sword.
		* Seven years before this, the kingdom of Athens ends, and the country is afterwards governed by Archons. Here also end the kings of Egypt.

BEFORE CHRIST, 1055	2 Sam. I.	THREE days after, an Amalekite brings SAUL's crown, and the bracelet that was upon his arm, and presents them to DAVID, professing that, finding him fallen upon his sword, he had killed him outright, and taken the crown from off his head: whereupon David causeth him to be put to death, for stretching forth his hand to slay the Lord's anointed, and lamenteth the death of Saul and Jonathan, his son, in a funeral song.
	II.	David, having asked counsel of God, goes up to Hebron with those that are about him, where
	1 Chron. XII. 23.	he is anointed king by the men of Judah, his own tribe, in the 30th year of his age; and there he reigns seven years and six months.
	2 Sam. II. 8.	Abner, who was captain of the host to Saul, carries Ishbosheth, Saul's son, to Mahanaim, and there makes him king over the rest of Israel.
1053	12.	After two years, there arise frequent and mortal skirmishes between a party of men on David's side, headed by Joab, David's nephew, and another party on Ishbosheth's side, whereof Abner is chief; but the former still grows stronger and stronger.
1048	III. 6,	Abner, affronted by Ishbosheth, revolteth to David, and deals with the chief men of Israel to transfer the whole kingdom unto him, and this in the hearing of the Benjamites.
	22.	He comes to David, and is kindly received; returning, he is treacherously murdered by Joab. David much laments his untimely death, and buries him at Hebron.
	IV. 2.	Baanah and Rechab murder their lord and master Ishbosheth, as he lieth resting himself upon his bed. They bring his head to David, who, in detestation of their treason, causeth them immediately to be put to death.
	V.	The captains and elders of all the tribes,
	1 Chron. XI.	coming to Hebron, anoint David a third time, and make him king over all Israel.
1047	2 Sam. V. 5—7, 9.	DAVID, with all Israel, marcheth to Jerusalem against the Jebusites, and taketh the fort of Zion, and calls it the CITY of DAVID; and, making Jerusalem the seat of his kingdom, reigneth there over all Israel thirty-three years.
1045	VI.	The ark of the covenant, which, in the
	1 Chron. XVI.	first sabbatical year, was brought from Gilgal to Shiloh, is this year, being also a sabbatical
	2 Chron. I. 4.	year, brought from Kirjath-jearim out of the

CHRONOLOGICAL INDEX.

The 4th Age.

BEFORE CHRIST, 1045	2 Chron. I. 4.	house of Abinadab, and placed at Zion; 30,000 choice men of Israel attending it, and singing the 68th Psalm.
1044	2 Sam. VII. 1 Chron. XVII. XXII. 2 Sam. VIII. 1 Chron. XVIII. Genesis XV. 18. Deut. XI. 24. 1 Kings IV.	David, now dwelling in his house of cedar, which he had built, and living in a full and perfect peace, imparteth to Nathan the prophet his purpose of building a house for God; but is answered from God, that this was a work which should be done, not by him, because he was a man of blood, and trained up in war: but by his son Solomon, a man of peace, which should be born unto him. The time which passeth from hence till the birth of Solomon, is spent in wars; wherein David subdues the Philistines, Edomites, Amalekites, Moabites, Ammonites, and Syrians, and extends his kingdom to the utmost bound of that land, which had been promised to the seed of Abraham, and never possessed by any of them, save only by David and his son Solomon *.
1035	2 Sam. XI. 1 Chron. XX.	At the end of this year, Joab going with the army against the Ammonites, besiegeth Rabbah, the metropolis of Ammon, whilst David takes his ease at Jerusalem, and there commits adultery with Bathsheba, the wife of Uriah the Hittite, who was then in the army, whom he also procures to be slain.
1034	2 Sam. XII.	The child so gotten in adultery is born. David is convicted by Nathan, the prophet, of his sin, and he repents; in testimony whereof he composeth the 51st Psalm. The child dieth.
1033	25. 1 Chron. XXII. 9.	Bathsheba becomes now David's wife, and beareth him a son, unto whom, as unto one who should prove a man of peace, God gives the name of Solomon; and, as to one beloved of the Lord, the name of Jedidiah.
1032	2 Sam. XIII. 1,	Amnon, David's eldest son, deflowereth his sister Tamar.
1030	23,	Absalom avengeth his sister Tamar, and killeth his brother Amnon; for which thing he fleeth to Geshur in Syria, where he continues three years with king Talmai, his grandfather by the mother's side.
1027	XIV.	After three years' exile he returns to Jerusalem, where he continues two years, before the king, his father, admits him into his presence, and is reconciled to him.
1025		

* The settlement of the Ionian colonies, after a migration of thirty years.

BEFORE CHRIST, 1024	2 Sam. XV.	This rebel son having got chariots and horses, and a guard to attend him, insinuates himself into the favor of the people, and steals away their hearts from his father David.
1023	7.	The next year following, under pretence of a vow, he obtaineth leave to go to Hebron, where, by Ahithophel's counsel, he breaks out into open rebellion, and forceth his father to fly from Jerusalem.
	XVII. 23.	Ahithophel, because his counsel in all matters is not followed by Absalom, hangs himself.
	XVIII.	Absalom, having lost 20,000 men, fleeth, and a bough of an oak catching hold of him, he there hangs, and is run through by Joab.
1017	XXIV. 1 Chron. XXI.	David, tempted by Satan, commandeth Joab to number the people: God, offended thereat, sends a prophet to put three plagues to his choice, viz. the famine, sword, or pestilence. David chooseth to fall into the hands of a merciful God, rather than into the hands of men. So God sends a pestilence; whereof 70,000 men die in one day. The angel being about to destroy Jerusalem, God bids him hold his hand; for he beholds David repenting in sackcloth, and intreating him to spare the innocent people, and to turn his hand upon himself, and upon his father's house.
1016	1 Kings XIV. 21.	Rehoboam is born unto Solomon by Naamah, an Ammonitish woman.
1015	I.	David being now 70 years of age, and broken with continual cares and wars, grows so weak and feeble, that clothes can no longer preserve heat in him. Therefore Abishag, a young virgin, is appointed to keep him warm. Adonijah, seeing his father thus declining, by the assistance of Joab and Abiathar, makes himself king: which David understanding, he presently commands Zadok the priest, and Nathan the prophet, with other great men, to anoint Solomon king. Adonijah, hearing this, betakes himself to the sanctuary, and is pardoned.
	II.	DAVID, having given instructions to his son Solomon, dieth; after he had reigned in Hebron seven years and six months, and thirty-three years in Jerusalem over all Israel.
1014	III. 1. 2Chron.viii.11	Pharaoh, king of Egypt, gives his daughter in marriage to Solomon.
	1 Kings III. 5.	The Lord appears to Solomon in a dream; and bids him ask what he will, and it shall be

BEFORE
CHRIST,
1014

1 Kings
III. 5.

given him. Solomon asketh wisdom; God gives him wisdom from above, and adds thereunto riches and honour. Of this divine wisdom Solomon makes an eminent manifestation in judging between two harlots.

THE FIFTH AGE OF THE WORLD.

1012

1 Kings VI. 1.
2 Chron.
III. 1.

SOLOMON layeth the foundation of the temple in the 480th year after the departure of the children of Israel out of Egypt.

1005

1 Kings
VI. 38.

Solomon's temple finished in the eleventh year of his reign; having been seven years and an half in building.

1004

VIII.
2 Chron.
V, VI, VII.

Solomon this year (being the ninth Jubilee, and opening the fourth Millenary of the world) with great magnificence celebrates the dedication of the temple; at which time God giveth a visible sign of his favour.

975

1 Kings XI.
2 Chron.
IX.

Solomon having, as it is with reason believed, forsaken his lusts and vanities, to which he had been too intemperately addicted, and written, as a testimony of his repentance, his book called *The Preacher*, dieth. He reigned forty years.

1 Kings
XII.

THE ISRAELITES assemble at Shechem to crown REHOBOAM, Solomon's son, king over all Israel. The people by Jeroboam sue unto him for a removal of some grievances; to whom Rehoboam, by the advice of young men, returning an harsh answer, alienates the hearts of ten tribes from him, who make JEROBOAM king over them, and fall at the same time from the house of David, and from the true worship of God.

25.

Jeroboam, in the beginning of his reign, repairs Shechem, destroyed by Abimelech 258 years before, and there dwells; afterwards going over Jordan he builds Penuel, and at length makes Tirzah the seat of his kingdom. But fearing lest his new subjects, by going to Jerusalem to worship, may be induced to revolt from him, he deviseth a new form of religion, setting up two golden calves, the one at Beth-el, the other at Dan, for the seduced people to bow down unto.

XIV. 17.

XII. 26.

XIV.

2 Chron.
XII.

From the time of this dismal schism, Rehoboam reigneth over Judah and Benjamin seventeen years, and Jeroboam over Israel, or the other ten tribes, twenty-two years.

974

XI. 17.

The Priests and Levites, and other Israelites

BEFORE CHRIST, 974	2 Chron. XI. 17.	who feared God, stick to Rehoboam, and maintain the kingdom of Judah three years; after which time Rehoboam falls to idolatry, and walketh no more in the ways of David and Solomon.
	1 Kings XII. 32. XIII. 2.	Jeroboam sacrificing to his calf at Beth-el, a prophet is sent unto him from God, who foretels the judgment which should one day be executed upon that altar, and the priests (viz. those whom Jeroboam had made of the lowest of the people) that served at it. Which prophecy then and there is confirmed by signs and wonders upon the king himself, and upon the altar.
971	XIV. 25. 2 Chron. XII.	Shishak, king of Egypt, spoileth Jerusalem and the temple; but the king and the princes repenting at the preaching of Shemaiah the prophet, God gives them not over to utter destruction.
958	1 Kings XV.	Abijam, the son of Rehoboam, succeeds his father in the kingdom of Judah, and reigns three years.
957	2 Chron. XIII.	He obtains a great victory over Jeroboam, killeth 500,000 men in one battle, and taketh Beth-el.
955	1 Kings XV. 8,	Asa, in the twentieth year of Jeroboam, succeeds his father Abijam, and reigns forty-one years.
954	25,	Nadab, in the second year of Asa, succeedeth his father Jeroboam in the kingdom of Israel, and reigneth not full two years.
953	27.	Nadab, at the siege of Gibbethon, (a town of the Philistines), is slain by Baasha, of the tribe of Issachar, in the third year of Asa; and the same year, having made himself king over Israel, he utterly destroyeth* the whole race of Jeroboam, and reigneth twenty-four years. At this time lived the prophets Jehu, Hanani, and Azarias.
951	2 Chron. XIV.	Asa destroyeth idolatry, and, enjoying ten years of peace, strengthens his kingdom with forts and a standing army.
941	9. XV.	Zerah, the Ethiopian, with an innumerable army invadeth Judah: Asa overcomes him, sacrificeth to God of the spoil, and maketh a solemn covenant with God. He also deposes Maachah his grandmother, a great patroness of idolatry; bringeth into the temple those things which his father and himself had consecrated unto God, and enjoys a long peace.

CHRONOLOGICAL INDEX.

The 5th Age.

B. C.	1 Kings	Elah, the son of Baasha, succeeds his father in the kingdom of Israel.
930	XVI. 6,	
929	8,	In the second year of his reign, and the twenty-seventh of Asa's, Zimri, one of his captains, conspires against him, kills him, and reigneth in his stead. As soon as he is seated on the throne, he destroyeth the whole family of Baasha; but the army, which then lay before Gibbethon, make Omri their king, who presently besiegeth Tirzah, and taketh it; which Zimri seeing, he sets on fire the king's palace, and perisheth in the flames.
	21,	The people of Israel are now divided into two factions: one follows Tibni, the son of Ginath, and endeavours to make him king; the other adheres to Omri: but Tibni dying, Omri reigns alone in the thirty-first year of Asa *.
925	[22,	
924	23, 24,	Omri, having reigned six years in Tirzah, removes the seat of his kingdom to Samaria, a place which he himself had built.
918	29.	Ahab succeeds his father in the kingdom of Israel, and reigneth twenty-two years in Samaria. He did evil in the sight of the Lord, above all that were before him.
914	XXII. 41.	Jehoshaphat succeedeth his father Asa in the fourth year of Ahab, king of Israel, and reigneth twenty-five years in Jerusalem.
	2 Chron.	
	XX. 31.	
912	XVII. 7.	Jehoshaphat being settled in his kingdom, and having demolished the high places and groves, in the third year of his reign he sends Levites with the princes to instruct the people in the Law. God in the mean time subdueth his enemies under him.
901	1 Kings XX.	Benhadad, king of Syria, layeth siege to Samaria; who by the direction of a prophet is beaten off, and a vast number of the Syrians slain †.
899	XXI.	Ahab, not being able to persuade Naboth to sell him his vineyard, falls sick upon it; Jezebel his wife, suborning false witnesses to accuse Naboth of blasphemy, causeth him to be stoned, and puts the king in possession of the vineyard.

* Lycurgus, the celebrated legislator of Sparta, born B. C. 926.

† About this time Homer is supposed to have flourished. Authors differ widely on this subject; some placing him so early as B. C. 1184, with Plutarch; and others so late as 684, with Theopompus. See *Vindication of Parian Chronicle*, p. 111—115.

BEFORE CHRIST, 899	1 Kings XXI.	Whereupon the prophet Elijah denounceth judgments against Ahab and Jezebel; wicked Ahab repenting, God defers the judgment.
	898 XXII. 51.	Ahab, in the seventeenth year of the reign of Jehoshaphat, maketh his son Ahaziah his associate in the government of his kingdom.
897	2 Kings III. 1.	Jehoshaphat also maketh Jehoram, his son, copartner with him; whence it is, that Jehoram, the son of Ahab, who succeeded his brother Ahaziah in the kingdom of Israel, in the eighteenth year of Jehoshaphat, king of Judah, is said to have begun his reign in the second year of Jehoram, the son of Jehoshaphat.
	I. 17.	
	1 Kings XXII. 2 Chron. XVIII.	Ahab having got Jehoshaphat to assist him in the siege of Ramoth-gilead, before he goes, he asketh counsel of 400 false prophets, who promise him victory and success; but, by Jehoshaphat's advice, Micaiah, a true prophet of God, is consulted, who foretels his overthrow; and, according to his word, Ahab is slain at Ramoth-gilead, and buried at Samaria.
896	2 Kings I. 1. III. 5.	Ahab being dead, the Moabites revolt from Israel, who had continued in subjection ever since king David's days.
	2 Sam. viii. 2.	
	2 Kings I.	Ahaziah, king of Israel, lying ill of a fall, sends to consult Baal-zebub, the god of Ekron, concerning his recovery. Elijah the prophet meeteth the messenger, and telleth him Ahaziah shall surely die; whereupon two captains over fifty men apiece are sent to apprehend him, and bring him before the king. Elijah calleth for fire from heaven, and destroyeth both them and their companies. A third captain with his fifty men being sent, and behaving himself submissively, Elijah goes along with him; the prophet certifies the king, that he shall not come down from his bed alive. So Ahaziah dieth, having governed (partly by himself, and partly together with his father) two years.
	1 Kings XXII.	
892	2 Kings III. 1.	Jehoram succeedeth his brother Ahaziah in the kingdom of Israel, in the latter end of the eighteenth year of Jehoshaphat, and reigneth twelve years.
	II. 11.	Elijah is taken up into heaven in a fiery chariot.
	2 Chron. XXI. 2, 3.	Jehoshaphat, grown old, gives to his sons many gifts, with fenced cities in Judea; but his eldest son, Jehoram, he now more absolutely

BEFORE CHRIST,	2 Kings VIII. 16.	investeth in the throne of the kingdom, in the fifth year of Jehoram, king of Israel.
	889 2 Chron. XXI. 4, 5.	Jehoram now, by the death of his father, has the kingdom of Judah to himself, which he holds four years. He is no sooner settled in his throne, but he puts all his brethren to the sword, with many of the princes of Israel. At this time the Edomites, who ever since king David's time had lived in subjection to Judah, revolt, and (as it was foretold by Isaac) they for ever shake off his yoke. Libnah also, a city of the priests in the tribe of Judah, falls off from him about this time.
888	Genesis XXVII. 40	Jehoram, following the counsel of his wicked wife Athaliah, the daughter of Ahab king of Israel, sets up in Judah, and even in Jerusalem itself, the idolatrous worship of Baal, and compels his subjects thereto. A letter which was left for him by Elijah the prophet comes to his hands, which reproves him, and denounces all those calamities and punishments which afterwards befel him.
	2 Chron. XXI. 10, 11.	
885	12.	Ahaziah succeeds his father in the kingdom of Judah (having had part of the government bestowed upon him the year before), in the twelfth year of Jehoram, king of Israel, and reigneth one year in Jerusalem.
	2 Kings VIII. 25,	
884	28.	Jehoram, king of Israel, and Ahaziah, king of Judah, lead their armies to Ramoth-gilead against Hazael, who had newly succeeded Benhadad in the kingdom of Syria. Jehoram is dangerously wounded, and retires to Jezreel to be cured. In the mean time Elisha sendeth a young prophet with instructions to anoint Jehu, the son of Jehoshaphat, the son of Nimshi, at Ramoth-gilead, king over Israel, and to open to him the will of God for the rooting out of the house of Ahab; who, being proclaimed king by the soldiers, marcheth straight to Jezreel, killeth Jehoram in the field of Naboth, and causeth Jezebel to be cast out at a window, where she is eaten by dogs. He dispatcheth letters also to Samaria, and causeth seventy of Ahab's children to be beheaded. Then taking with him Jehonadab, the son of Rechab, he comes himself to Samaria, and destroys the whole family of Ahab, and all the priests of Baal. Nevertheless, having put down the worship of Baal, he departs not from the worship of Jeroboam's golden
	IX.	
	2 Kings X.	

BEFORE CHRIST, 884	2 Kings X.	calves, but maintains that idolatry all the time of his reign, which was twenty-eight years.
	IX.	Jehu proceeds farther, and executeth the divine vengeance upon the idolatrous house of Judah; he pursues Ahaziah, who fled towards Megiddo, and, overtaking him at Gur, causeth him to be killed in his chariot. Going also to Samaria, he meeteth with forty-two of Ahaziah's kinsmen, whom he causeth to be slain.
	X.	
	XI. 2 Chron. XXII. 10.	Athaliah, the daughter of Ahab, seeing her son Ahaziah dead, usurps the kingdom, destroying those that had right to the succession; but Jehosheba, the daughter of king Jehoram, and wife to Jehoiada, the high-priest, takes Jehoash, being then an infant, and son to her brother Ahaziah, and hides him in the temple, and so saves him from that massacre, which was made of the rest of the blood-royal.
878	2 Kings XI. 2 Chron. XXIII.	Jehoiada, the high-priest, brings out Jehoash, now seven years old, and anoints him king; causeth Athaliah to be slain, and restoreth the worship of the true God, destroying the house of Baal, and commanding the idolatrous priest, Mattan, to be killed before his altars. Jehoash, now beginning his reign in the seventh year of Jehu, reigneth forty years in Jerusalem*.
857	2 Kings XII. 7.	Jehoash in the twenty-third of his reign giveth order for the repair of the temple, committing the charge thereof to Jehoiada, the high-priest.
	XIII. 1.	Jehoahaz succeedeth his father Jehu in the kingdom of Israel, and reigneth seventeen years: during all which time, Hazael, king of Syria, oppresseth him, and exerciseth all those cruelties upon the Israelites, which Elisha, the prophet, had foretold.
841	XIII. 10.	Jehoash, the son of Jehoahaz, king of Israel, is taken into the consortship of that kingdom by his father, in the thirty-seventh year of Jehoash, king of Judah, and reigneth sixteen years.
840	2 Chron. XXIV.	Zechariah, the son of Jehoiada, the high-priest, for reproving the people of Judah, that fall to idolatry after the decease of Jehoiada, is stoned to death in the court of the house of the Lord, by the commandment of king Jehoash, who, the next year after, is murdered by some of his ser-
	2 Kings XII. 20.	

* The city of New Carthage built by queen Dido, about 869.

BEFORE CHRIST,	2 Kings	wants as he lay in his bed; and Amaziah, his son, succeedeth him.
839	XIII.	Jehoahaz dieth, and Jehoash, his son, succeedeth in the kingdom of Israel. Not long after his father's funeral, he visits Elisha, the prophet, then lying sick, and with many tears asketh counsel of him, who promiseth him victory over the Syrians. A dead man is brought to life by being laid in Elisha's grave.
836	XV. 1.	Jeroboam the second is this year taken into the consortship of the kingdom of Israel by his father Jehoash, going to war against the Syrians. This is gathered from Azariah king of Judah's beginning his reign in the 27th year of this Jeroboam.
826	XIV. 2 Chron. XXV.	Amaziah, king of Judah, growing proud upon a victory obtained against the Edomites this 14th year of his reign, provoketh Jehoash, king of Israel, to battle. Jehoash overcomes him, and takes him prisoner, breaks down 400 cubits of the wall of Jerusalem, and, having spoiled the temple and the king's house of a vast treasure, returns to Samaria*.
825	2 Kings XIV. 23.	Jehoash dies fifteen years before Amaziah, and Jeroboam the second, his son, reigneth in Samaria 41 years†.
810	XIV. 2 Chron. XXV. 2 Kings XV.	Amaziah, finding a conspiracy against him at Jerusalem, flees to Lachish, where he is murdered; after whom comes his son Uzziah, or Azariah, in the 27th year of Jeroboam the second, and reigneth fifty-two years in Jerusalem.
808		Now is held the thirteenth jubilee under the two most flourishing kings; in whose times lived sundry great prophets in both kingdoms; Isaiah and Joel in Judah; Jonas, Hosea, and Amos, in Israel.
	XIV. 25. Is. IX. 1. Jonah III. Mat. XII. 41.	Jonas, of Gath-hepher, a town belonging to the tribe of Zebulun, in Galilee of the Gentiles, (observe here the blindness of the Pharisees, John vii. 52.) was afterwards sent to Nineveh, the metropolis of Assyria, where both king and people, at his preaching, repented.
		* The Phœnicians acquire the maritime power of the Mediterranean.
		† In the year B. C. 820, the city of Nineveh is taken after three years siege by Arbaces and Belesis, and the kingdom of Assyria is destroyed. The kingdom of Macedon begins B. C. 814, under Caranus.

BEFORE CHRIST, 784	2 Kings XIV. 29.	JEROBOAM, king of Israel, (under whom that kingdom came to its full height of glory) dieth; after his death, all things fall into confusion, and the state is reduced to a plain anarchy, which lasteth eleven years and an half; for such an interregnum, or vacancy, the synchronism of kings requires, that the six months of Zachariah, the son of Jeroboam, may answer the thirty-eight years and one month of Shallum, who murdered him in the 39th year of Azariah, or Uzziah, king of Judah.
773	XV. 8,	Zachariah, the son of Jeroboam, the fourth and last of the race of Jehu (as was foretold), begins his reign over Israel in the 38th year of Azariah, or Uzziah, king of Judah, and reigneth six months.
772	10.	Shallum, the son of Jabesh, at the end of six months, murders Zachariah, in the sight of the people, and reigns one month, in the 39th year of Uzziah, king of Judah. After Zachariah's death, follow those direful calamities foretold by Amos, the prophet.
	Amos VII. 9.	
	2 Kings XV. 14,	Menahem, the son of Gadi, going from Tirzah to Samaria, killeth Shallum, wasteth Tiphseh and the borders thereof; and because the town would not open to him, he takes it, and rips up all the women with child.
771	19,	While Menahem in these broils labors to get the possession of the kingdom, Pul, king of Assyria, invadeth his country, to whom Menahem giveth 1000 talents of silver, and afterwards reigneth quietly ten years.
761	23,	Pekahiah succeedeth his father, Menahem, in the 50th year of Uzziah, king of Judah, and reigneth two years.
759	25—27,	Pekah, one of his captains, kills him in his own palace at Samaria, and reigneth twenty years.
758	32.	Jotham succeedeth his father, Uzziah, in the kingdom of Judah, at the age of twenty-five years, and reigneth sixteen years in Jerusalem.
	2 Chron. XXVII. 5.	Jotham subdues the Ammonites, and makes them tributary for three years. Under him, and his two successors, the prophets Micah and Hosea execute their prophetic office. About this time lived the prophet Nahum, who prophesied the destruction of Nineve*.
	Micah I. 1.	

* The foundation of the city of Rome.

BEFORE CHRIST, 742	2 Kings XVI. 1.	Ahaz succeedeth his father, Jotham, in the seventeenth year of Pekah, king of Israel, and reigneth sixteen years.
	2Ch.xxviii. 1.	
741	2 Kings XVI. 5.	THIS year REZIN, king of Syria, and Pekah, king of Israel, are confederate against Judah, which strikes a great terror into that nation: but unto Ahaz, God, by the prophet Isaiah, sends a gracious message, with a promise of deliverance; for a sign whereof, (when the incredulous king, being bid to ask a sign, refused to do it,) God gives him the promise of IMMANUEL to be born of a virgin. Rezin and Pekah now lay siege to Jerusalem, and therein to Ahaz, but are beaten off; Ahaz is no sooner delivered from his enemies, but he forsakes God his deliverer, and falls to idolatry. Wherefore God gives him over into the hands of the king of Israel, who slays of the men of Judah 120,000 in one day, with a great many of the nobility, and carrieth away 200,000 captives; but these, by the advice of the prophet Oded, are released and sent home.
	Isaiah VII.	
739	2 Kings XV. 30.	Hoshea, the son of Elah, murders Pekah, king of Israel, and gets the kingdom into his own hands: it is said, in the 20th year of Jotham; that is, from the time that Jotham first began to reign, which is the same with the fourth of Ahaz his son. Hoshea, by reason of the tumults and disorders which ensued, cannot be said to have reigned till nine years after, the state continuing all that time in great confusion, without any form of government.
730		
728	XVII. 3.	Shalmaneser, king of Assyria, comes up against Hoshea, and makes him to serve him, and pay him tribute.
726	XVIII. 1. 2 Chron. XXIX, XXX, XXXI.	Hezekiah succeedeth his father, Ahaz, in the kingdom of Judah; he destroyeth idolatry, and prospers; he also celebrates a solemn passover, and reigneth twenty-nine years in Jerusalem; his father had made him, in the last year of his reign, his assistant in the government.
725	2 Kings XVII. 4.	HOSHEA, king of ISRAEL, having consulted with So, king of Egypt, refuseth to pay tribute to Shalmaneser: provoked hereby, and jealous of some farther design in that confederacy of Hoshea with the king of Egypt, Shalmaneser layeth siege to Samaria, and towards the latter end of the third year taketh it, and carrieth away the Israelites captive into his own country.
724		This was the end of the kingdom of Israel, when
721		

BEFORE CHRIST, 713	2 Kings XVIII.	it had stood, divided from the kingdom of Judah, 254 years. SENNACHERIB, king of Assyria, coming up against Judah, besiegeth their fenced cities, and taketh many of them, but is pacified by a tribute.
	XX. Isaiah XXXVIII.	About this time, Hezekiah falls sick, and is told by Isaiah that he shall die; but pouring out his tears and prayers unto God, he recovereth his health, and obtaineth a prolongation of his life and kingdom for 15 years. For a sign whereof, the sun goes ten degrees backward.
710	2 Kings XIX. Isaiah XXXVII.	Sennacherib, not observing the articles of peace, layeth siege to Jerusalem, and sendeth a blasphemous letter to Hezekiah; which he opening, and spreading before the Lord in the temple with many tears, craves assistance from God against the Assyrians. Whereupon the prophet Isaiah assures him that God will deliver him, and defend that city. The self-same night an angel of the Lord slays 185,000 men in the Assyrian army; and the next morning Sennacherib departeth, and returns to Nineve; where not long after, whilst he is worshipping in the house of Nisroch his god, he is slain by his own sons.
698	2 Kings XXI. 2 Chron. XXXIII.	Manasseh, at twelve years of age, succeedeth his father Hezekiah, and reigneth 55 years. He setteth up idolatry, and sheddeth much innocent blood. Wherefore God delivers him up
677		into the hands of the Assyrians, who, in the 22d year of his reign, carry him away captive to Babylon: but, upon his repentance, God restores him to his liberty and kingdom.
656	Judith XIII.	This year Nabuchodonosor, king of Assyria, purposing to make himself universal monarch, sends Holofernes his general against Judea, who layeth siege to Bethulia, and there hath his head taken off by Judith, a woman of the tribe of Simeon.
643	2 Kings XXI. 19. 2 Chron. XXXIII. 21, 22.	Amon, aged twenty-two years, succeedeth his father Manasseh, and reigneth two years. An idolater indeed, as his father, but no penitent: he is murdered by his own servants.
641	2 Kings XXII. 1. 2 Chron. XXXIV.	Josiah, a child of eight years old, succeedeth his father Amon, and reigneth 31 years. In his time, lived Jeremiah and Zephaniah the prophets, and Huldah the prophetess.

BEFORE CHRIST,	630	2 Chron. XXXIV.	Josiah, in the 12th year of his reign, begins a reformation in Judah and Jerusalem, and carries it on successfully.
	624		This year he giveth order for the repair of the temple. Hilkiash, the high-priest, having found a book of the law, sends it to the king, who hears it read all over to him; and thereupon asketh counsel of Huldah the prophetess, who prophesieth the destruction of Jerusalem, but not in his days. Josiah calling to him the elders of Judah and Jerusalem, with the priests and prophets, causeth the book of the law to be read over before all the people, and reneweth the covenant between God and his people; he burneth also dead men's bones upon the altar at Beth-el, as was foretold; and keepeth a most solemn passover.
		2 Kings XXIII.	
		2 Chron. XXXV.	
	610	2 Kings XXIII. 29.	At this time, a war breaks out between the king of Egypt and the king of Assyria. Josiah unadvisedly engageth in this war against Necho, king of Egypt, and is slain in the valley of Megiddo. The good king being thus taken out of the world, whose life only kept off the Babylonish captivity from that nation, not only the people then living bewailed his death, but even in after-time a public mourning for him was kept. The prophet Jeremiah also in remembrance thereof composeth his Lamentations; wherein bewailing the calamities which were shortly to befall that people, as present before his eyes, in a most compassionate manner he points, as it were with his finger, at the death of Josiah, as the source and original of all those ensuing miseries.
		Zech. XII. 11.	
		2 Chron. XXXV. 25.	
		Lam. IV. 20.	
		2 Kings XXIII.	
		2 Chron. XXXVI.	
		5.	After the death of Josiah, the people anoint Shallum, one of his younger sons, to be their king. After three months reign, he is deposed by Pharaoh-Necho, who makes Eliakim, his elder brother, king over Judah and Jerusalem, and changes his name to Jehoiakim; but Jehoahaz he carries along with him captive into Egypt, where he ends his days.
			Jehoiakim, at twenty-five years of age, begins to reign, and he reigneth eleven years.
	609	Jer. XXVI.	Uriah and Jeremiah prophesy against Jerusalem: the former is put to death; the latter is acquitted, and set at liberty. About this time, Habakkuk also prophesieth.
	607	XXV. 1.	THIS year is NEBUCHADNEZZAR the Great

The 5th Age. **CHRONOLOGICAL INDEX.**

BEFORE CHRIST, 606	Jeremiah XXV. 1. 2 Chron. XXXVI. 6.	made by his father, Nebopolazzar, his associate in the kingdom of Assyria and Babylon; into whose hands God delivers up Jehoiakim, who is put in chains to be carried to Babylon; but, upon his submission and promises of obedience, is left in his own house, where he lives a servant to Nebuchadnezzar three years. From which entering of the king and people of the Jews into the subjection and service of Nebuchadnezzar, are the seventy years of the captivity of Babylon to be reckoned, which were foretold by the prophet Jeremiah.
	Jerem. XXV. 11. XXIX. 10.	
	Dan. I. 3, 7.	Nebuchadnezzar gives order to Ashpenaz, master of the eunuchs, that he shall carry from thence of the children of Israel, both of the blood royal (as was foretold by the prophet Isaiah to Hezekiah) and also of the nobility, the choicest youths both for beauty and wit that he can find; who, being educated three years in the language and sciences of the Chaldeans, may afterwards be fit to serve the king in his palace; among whom, of the tribe of Judah, are Daniel, called Belteshazzar; Hananiah, called Shadrach; Mishael, called Meshach; and Azariah, called Abednego; their names being thus changed by the master of the eunuchs *.
	Isaiah XXXIX. 7.	
605		Whilst Nebuchadnezzar pursues his victories over the king of Egypt, his father dies; which coming to his knowledge, he gives order for the bringing away of the captives, and posts with a small company the nearest way to Babylon, where he is received as the lawful successor to his father's dominions. He causeth to be brought to Babylon what he thinks fit of the vessels and furniture of the temple, and placeth them in the house of his god, viz. Belus.
603	Dan. I. 2. 2 Chron. XXXVI. 7.	Jehoiakim, having lived three years in subjection to the king of Babylon, falls off, and rebels against him.
	2 Kings XXIV. 1.	This year (being the second of Nebuchadnezzar's reign, taking it as it begun at his father's
	Dan. II.	

* The city of Nineveh taken and destroyed by the combined armies of Cyaxares and Nabopolassar, B. C. 606, according to Blair; but chronologers vary with respect to the date of this event. Usher places it B. C. 626; Petavius, 597; and Sir I. Newton, 609. This ancient city appears to have been twice destroyed, which might have caused this diversity of opinion. Vid. *Petavi de Doctr. Temp.* vol. ii. p. 88.

BEFORE CHRIST, 603	Dan. II.	death,) Daniel recovers Nebuchadnezzar's dream, and interprets it to betoken the four chief monarchies; whereupon he and his companions are highly advanced*.
600	2 Kings XXIV. 2.	NEBUCHADNEZZAR sends an army, consisting of Chaldeans, Syrians, Moabites, and Ammonites, against Jehoiakim; these waste the whole country of Judea, and carry away from thence 3023 captives: Jehoiakim also is taken prisoner; whom they put to death, cause his carcase to be drawn out at the gate of Jerusalem (as was foretold by the prophet Jeremiah), and leave it without the walls unburied.
599	Jerem. XXII. 18. XXXVI. 30.	Jehoiachin (called also Conias and Jeconias), at eighteen years of age, succeeds his father Jehoiakim, and reigns three months in Jerusalem.
	2 Kings XXIV. 8. 2 Chron. XXXVI. 9.	Against him NEBUCHADNEZZAR leads an army, and besiegeth JERUSALEM: Jehoiachin with all his kindred and courtiers come out to meet him. Nebuchadnezzar makes them all prisoners, enters Jerusalem, and takes all the treasure he can find in the temple and the king's palace, breaking in pieces all the vessels of gold and furniture, which Solomon had made for the temple; he carrieth away captive to Babylon the king, his mother, wives, courtiers, magistrates, and 10,000 able men out of Jerusalem, leaving none behind but the poorer sort of people; and out of the country round about he carries also away 8,000 artificers; among the captives are Mordecai, and Ezekiel the priest; Ezekiel therefore, in his prophecy, reckons the time all along from the beginning of this captivity. An Epistle, said to be Jeremiah's, is now sent to the captives, admonishing them to beware of the idolatry which they shall see in Babylon.
	Isaiah XXXIX. 6.	
	Jerem. XXIV. 1.	
	Ezekiel XVII. 12.	
	I. 2, 3.	
	Baruch VI.	
	2 Kings XXIV. 17.	Nebuchadnezzar, before his departure from Jerusalem, makes Mattaniah, Jehoiachin's father's brother, king, changing his name to Zedekiah.
	2 Chron. XXXVI.	ZEDEKIAH, beginning his reign at twenty-one years of age, reigneth eleven years: he, by rebelling against Nebuchadnezzar, or rather by continuing in an open rebellion (as his fathers had done) against God, brought upon Jerusalem
		* By order of Pharaoh-Necho, king of Egypt, some Phœnicians about this time sailed from the Red Sea round Africa, and returned by the Mediterranean.

BEFORE CHRIST,	2 Chron. XXXVI.	and the whole nation of the Jews those long-deserved calamities, which God had so often forewarned them of by his prophets; for in the latter end of the eleventh year of Zedekiah, Jerusalem, after a long siege, is taken by Nebuchadnezzar, and his Chaldeans enter it. Zedekiah flees away by night; but being pursued is taken, and brought prisoner to Riblah, Nebuchadnezzar's head quarters; there having first seen his children slaughtered before his eyes, he has afterwards those eyes put out, and, being loaded with chains, is carried away captive to Babylon. About a month after the taking of the city, Nebuzar-adan, captain of the guard sent by Nebuchadnezzar, makes his entry into it, sets fire to the temple, the king's palace, and some noblemen's houses, and so layeth the whole city in ashes. The walls of JERUSALEM being rased to the ground, all that were left in the city, and those that a little before had fallen to the Chaldeans, with what treasure he can find, doth Nebuzar-adan carry with him into Babylon*.
599		
588	2 Kings XXV. Jer. I. 3. XXXIX. LII.	
	26—30. 2 Kings XXV. 21.	AND thus was JUDAH carried out of her own land 468 years after David began to reign over it, 388 years after the falling off of the ten tribes, and 134 years after the destruction of the kingdom of Israel.
	Jerem. XLIX. 7.	Obadiah, the prophet, denounceth God's judgments against the Edomites, who now insult over the calamity of the Jews. The same do Jeremiah and Ezekiel, and the author of the 79th and 137th Psalms, who wrote all about the same time.
	Ezekiel XXV. 12.	
THE SIXTH AGE OF THE WORLD.		
569	Dan. IV. 29—33,	NEBUCHADNEZZAR, proud of his victories over Egypt, and his conquest of Judea and other countries, and boasting of the magnificence of his buildings, falls distracted, and is driven from the society of men†.
The Babylonian Empire.		
562	34.	After seven years spent among the beasts of the field, his understanding returning to him, he humbly acknowledgeth the power of God, and
		* The Pythian games first celebrated at Delphi, 591. † Three years before this, Nebuchadnezzar takes the city of Tyre, after a siege of thirteen years.

BEFORE CHRIST, 562 The Ba- bylonian Empire.	Dan. IV.	his goodness toward him ; and is restored to his kingdom. A few days after, he dies, having reigned about twenty months together with his father, and forty-three years by himself*.
	34.	
	2 Kings XXV. 27.	Evil-merodach his son succeeds him in the thirty-seventh year of the captivity of Jehoiachin, or Jeconiah, who presently gives order for the enlargement of Jehoiachin, and two days after changeth his prison clothes, sets him above all the princes of his court, and causeth him to eat at his own table. Jehoiachin dies about two years after.
	Jer. LII. 31.	
555	Dan. VII. 1.	Belshazzar having removed some persons who had murdered his father Evil-merodach, and usurped his throne, succeeds to the kingdom of Babylon. In the first year of this king's reign, Daniel has the vision of the four beasts, signifying the four monarchies of the world, and of God delivering over all power and sovereignty to the Son of man.
553	VIII. 1.	In the third year of Belshazzar, Daniel receives the vision of the ram and he-goat, betokening the destruction of the Persian monarchy, and the great misery which Antiochus should bring upon the people of God.
538	V.	This year Belshazzar makes a great feast for all his nobles, and causeth to be brought forth all the vessels of the house of the Lord, which Nebuchadnezzar, his grandfather, had brought away from Jerusalem, to the glory of his idols, and dishonor of the true God. In the midst of all this jollity, a hand appears writing on the wall of the room, in which the king and his numerous guests sit drinking. The king, greatly terrified hereat, sends for his Chaldean astrologers and wizards, and commands them to read the writing, and give him the interpretation of it; but they not being able to do either, Daniel is sent for, who reads the writing, and gives the king the interpretation of it: whereupon Daniel is publicly proclaimed the third man in the kingdom. The same night BELSHAZZAR is slain, Babylon taken by CYRUS, and the empire translated to the MEDES and PERSIANS, as had been sundry times foretold by the prophets.
	Jerem. XXVII. 16.	
	Dan. V.	
	Isa. XIII.	
	Hab. II.	
	Jerem. XXV. 12.	
	L, LI.	
	Dan. V. 31.	Cyrus having given the kingdom of Babylon

* The first comedy was now performed at Athens on a moveable stage.

BEFORE
CHRIST,
538
The Ba-
bylonian
Empire.

Dan. V. 31.

to Darius the Mede, reserving some palaces in the city for himself, he returns through Media into Persia.

VI. 6.

Daniel's greatness raising envy in some principal courtiers and officers, these contrive his ruin: but finding nothing in his management of affairs whereof to accuse him, they resolve to order matters so, that Daniel's piety towards God shall become an offence worthy of death. They move the king to make a decree, that for thirty days no petition shall be made to any god or man, but to himself only. Which decree Daniel breaks, by making supplication to his God, and is for doing so cast into a den of lions; but being found to have received no hurt there, Darius commands the conspirators to be cast into the same den, who are presently devoured; and the king publisheth a decree, that all persons throughout his dominions shall reverence and fear the God of Daniel.

537

IX.

TOWARD the end of the first year of the reign of DARIUS the Mede, to be reckoned from the subversion of the Babylonish empire, begins the 70th year of the captivity of the Jews, which, by Jeremiah's prophecy, was to be the last year of their calamity. Upon consideration of which time so near at hand, Daniel pours out most fervent prayers to God for the remission of his own sins, and those of his people; and for that promised deliverance out of their captivity. To whom the angel Gabriel brings an answer not only of this, but also of the spiritual deliverance of the church by the death of the Messiah; uttering that memorable prophecy of the seventy weeks.

Jerem.
XXIX. 10.
Dan. IX.

21.

536
The Per-
sian Em-
pire.

Ezra I. 2.

CYRUS's father, CAMBYSES, and his father-in-law Cyaxeres, both dying, Persia falls to him by inheritance, and Media by contract of marriage; and so he is possessed of the whole eastern empire; from which time both Xenophon (Inst. lib. 8.) reckons the seven years of his reign, and the Holy Scripture, out of the records of the Medes and Persians, reckons this his first year; for it teacheth us, that in this year came forth that renowned edict of his, Thus saith Cyrus, king of Persia: The Lord God of heaven hath given me all the kingdoms of the earth, and hath charged me to build him an house at Jerusalem, which is in Judah, &c. At which

BEFORE
CHRIST,
536
The Per-
sian Em-
pire.

Isaiah
XLIV. 28.
XLV. 1, 13.

time, the 70 years of the Babylonish captivity being expired, (as was foretold by Isaiah and Jeremiah, the former making mention of Cyrus by name,) he gives leave to all the Jews, dwelling in all parts of his dominions, to return into their own country, and commands them immediately to fall in hand with rebuilding of the temple.

He restoreth also all the vessels of the house of God, which Nebuchadnezzar had brought from thence; and contributes towards the building.

Ezra I. 5, 6.

II.
Nehem.
VII.

THE JEWS, therefore, return into their own country; the poorer sort having allowance made them to defray their charges upon the way. The number of the children of the province, or Hebrews born in Chaldea, which, with their captain Zerubbabel, and their high-priest Jeshua, return out of captivity, is 42,360, beside proselytes, men-servants, and maid-servants, to the number of 7337. Now the particular sums of Ezra's catalogue being cast up, amount only to 29,818; and those in Nehemiah's account make but 31,031, both which come far short of that universal sum of 42,360, which, at the bottom of each catalogue, is said to be the number of the whole congregation. Wherefore, the Hebrews, in the XXIXth chapter of their great Chronicle, tell us, that to complete the full sum of 42,360, we must cast in those of the other ten tribes of Israel, who came out of captivity with the Jews. For even till the last extirpation of the Jewish state, there remained some reliques of the other ten tribes, not only in the dispersion, and at Jerusalem, and other cities of Judah; but also of those who kept still in their own seats: for Shalmaneser swept not away all out of the whole ten tribes, but left a remnant of them in their own country, who were afterwards, together with the Jews, Benjamites, and Levites, carried away by Nebuchadnezzar into Babylon, and are now dismissed and sent back again by Cyrus.

Acts
XXVI. 7.
Lam. I. 1.
Luke II.
36.
2 Chron.
XI. 16.

Ezra II.
Neh. VII.

535

Ezra III.
8, 13.

In the second year after their return from Babylon, in the second month, they appoint Levites to oversee the work of the house of God, and lay the foundation of the temple; the old men lamenting, who, 53 years before, had seen the old temple standing, and the younger sort rejoicing to see the new one going up.

BEFORE CHRIST, 534 The Per sian Em pire. 529	Ezra IV. 5,	The Samaritans, by the means of certain courtiers about Cyrus, whom they had bribed for that purpose, disturb the Jews in their work of the temple.
	6.	In the beginning of the reign of Artaxerxes (called, in profane history, Cambyses), the Samaritans, who, whilst Cyrus lived, had secretly undermined the Jews, now openly frame a direct accusation in writing against the inhabitants of Judah and Jerusalem, and present it to the king, who presently forbids the Jews to proceed in the building.
520	V. 1.	In the second year of king Darius Hystaspes (the same with Ahasuerus), Zerubbabel and Jeshua, incited by the prophets Haggai and Zechariah, set forward the building of the temple.
	Hag. II. 1, 9.	Haggai prophesieth that the glory of this second temple shall be greater than that of the former; not as being a more magnificent structure, but in regard the blessed Messiah shall one day honor it with his presence, and from thence propagate peace to all nations.
	Zech. I. 1, 6.	About this time, Zechariah, the prophet, exhorteth the Jews to repentance.
519 518	Esth. I, II.	Ahasuerus puts away queen Vashti his wife, and not long after espouseth Esther, the niece of Mordecai the Jew.
515	Ezra VI.	IN the sixth year of DARIUS, or AHASUERUS, the temple is finished; the Dedication whereof is celebrated with great joy and abundance of sacrifices, the priests and Levites, every one in his place, attending on the ministry of the temple. The Passover also is celebrated.
510	Esth. III. (Deut. XXV. 19.)	Haman, an Agagite, of the race of the Amalekites, a great favorite of king Ahasuerus, offended at Mordecai, because he falls not down and adores him, as others do, resolves to be revenged of the whole nation of the Jews (which was ever averse to his), and to root it out; for the execution of which purpose that he may find a successful time, he causeth Pur, that is, the Lot, to be cast before him, for to know the day and month wherein the Jews shall be destroyed; and the lot falls on the twelfth month, Adar.
	Esth. III.	Haman obtains an edict from the king, that all Jews, without respect to sex or age, upon the thirteenth day of the month Adar, be put to death in all the provinces of the king's dominions.

BEFORE
CHRIST,
510
The Per-
sian Em-
pire.

- | | | |
|-----|-----------------|--|
| | Esth. IV. | Hereupon Mordecai, Esther, and all the Jews, humble themselves before the Lord, by fasting and prayer. |
| | VI. | Ahasuerus hearing it read in the chronicles, that a conspiracy had been discovered to him by Mordecai, commandeth that he be publickly honored, and that by Haman himself, his deadly enemy. |
| | VII. | Esther, entertaining the king and Haman at a banquet, maketh suit for her own life, and her people's, and accuseth Haman. The king, understanding that Haman had provided a gallows for Mordecai, causeth him to be hanged thereon. In memory of this great deliverance, the two days of Purim are made festival*. |
| 509 | IX. | |
| 467 | Ezra VII. | Ezra, the priest, a man skilled in the law of Moses, obtains a large commission from king Artaxerxes, to settle the Jewish commonwealth, and to reform the church at Jerusalem. |
| | VIII. | In the seventh year of Artaxerxes, Ezra, with a great multitude of Jews, sets out from Babylon. |
| | IX, X. | Ezra obligeth those who had taken strangers to wife, to send them back. |
| 455 | Neh. II. | In the 20th year of king Artaxerxes, NEHEMIAH, a Jew, one of his cup-bearers, being made governor of Judea, obtains leave to build the walls of Jerusalem, and finish that great work. |
| | Dan. IX.
24. | Here begin Daniel's 70 weeks, to be fulfilled before the passion of our Saviour†. |
| 442 | Neh. V. 14. | Nehemiah, having governed Judea 12 years, returns to the king of Persia. |
| 415 | XIII. 6. | THIS year is the 21st jubilee, the last that ever |

* B. C. 509.—The expulsion of Tarquin, the last king of Rome, and the commencement of the government by consuls.

490.—Miltiades, the Athenian general, defeated the Persians at the celebrated battle of Marathon.

478.—Hiero, king of Syracuse, died.

486.—Æschylus, the Greek tragedian, first gained the public prize given to dramatic writers, at the age of 39; but lost it 17 years afterwards in a solemn contest with Sophocles.

† The appointment of decemvirs at Rome, and the laws of the twelve tables confirmed, B. C. 451.

Herodotus, styled the Father of History, read his nine books, called after the names of the Muses, before the council at Athens, and received public marks of honor.

B. C. 445.—The commencement of the Peloponnesian war, which lasted 27 years.

431.—A plague at Athens, which continued five years.

BEFORE
CHRIST,
415
The Per-
sian Em-
pire.

Nehem.
XIII. 6.

the prophets of the Old Testament saw; for that place in Nehemiah, chap. xii. 22. is not to be understood of the last Darius, but of Darius Nothus, who now reigns in Persia; the full history of Nehemiah ending with the time of Artaxerxes Longimanus, father of this Darius Nothus.

Hitherto (saith Eusebius in his Chronicle, to the 32d year of Artaxerxes) the Divine Scriptures of the Hebrews contain the annals of the times. But those things which were done among them afterwards, we must deliver out of the books of the Maccabees, and out of the writings of Josephus, who have delivered a general history of the Jewish affairs from thence down to the times of the Romans.

That Malachi, the last of the prophets, was contemporary with Nehemiah, appears from hence, That he no where exhorts the people to the building of the temple, as Haggai and Zachary did; but, the temple being now built, he reproves those disorders, which Nehemiah, at his second return with a new commission from Babylon, saith he found, in his absence, to have crept in among the Jews; as marriage with strange women, withholding of tithes, and abuses in the worship of God. And, because a succession of prophets was not to be expected, as before, he exhorteth the people constantly to adhere to the law of Moses, till Christ, the chief Prophet, should appear; whose forerunner, John the Baptist, should come in the spirit and power of Elias, to turn the hearts of the fathers unto their children, and the disobedient to the wisdom of the just. See 1 Mac. iv. 46; and ix. 27*.

XIII.

Malachi
IV. 4.

Luke I. 17.
Matt.
XI. 14.
XVII. 12.

* The city of Athens is taken by Lysander, the Lacedæmonian general, which finished the Peloponnesian war, 404. The Athenians, after this, are for three years governed by thirty tyrants.

B. C. 401.—Cyrus is killed in an expedition which he undertook against Artaxerxes Mnemon. The celebrated retreat of the Ten Thousand Greeks. The thirty tyrants are expelled from Athens by Thrasybulus.

360.—The first battle gained by Philip, king of Macedon, over the Athenians at Methon.

357.—Dionysius, the tyrant, expelled from Syracuse by Dion.

351.—The Sidonians having been besieged by the Persians, set fire to their city, and perish in the flames.

336.—Philip, king of Macedon, killed by Pausanias. His son, Alexander the Great, succeeds him.

BEFORE CHRIST, 335 The Per- sian Em- pire. 332	JOS. ANT. l. 11. c. 8. Id. Ibid.	ALEXANDER the Great, king of Macedonia, passeth out of Europe into Asia, and begins to lay waste the Persian empire. Manasses, brother to Jaddus, the high-priest, refusing to put away his strange wife, is driven from the sacrifice: Sanaballat, his father-in-law, governor of Samaria, revolteth from Darius, obtains leave of Alexander to build a temple on mount Gerizim, and makes Manasses high-priest thereof: to which resort all such as are entangled in unlawful marriage, with all such offenders as think themselves not safe at Jerusalem. This was the rise of that schismatical conventicle of the Samaritans. See John iv. 20; and Proleg. No. vii.
	Daniel VIII. 7. XI. 13.	ALEXANDER marcheth toward Jerusalem, intending to besiege it. Jaddus, the high-priest, hearing of it, putteth on his priestly ornaments, and, accompanied with the people all in white, goeth out to meet him. Alexander, seeing his habit, falls prostrate before him, saying that, whilst he was in Macedonia, a man appeared unto him in the very same habit, who invited him to come into Asia, and promised to deliver the Persian empire into his hands. After this, he goes to the temple, and offers sacrifice according to the high-priest's direction. They shew him the prophecy of Daniel, That a Grecian should come and destroy the Persians; whereby he is mightily confirmed in his persuasion that he himself is the man. Lastly, he bestoweth on the Jews whatever favors they desire, and departeth *.
330 The Ma- cedonian Empire. 323	JOS. ANT. l. 12. c. 1. 1 Mac. I.	The Persians are overcome, Darius slain, and Alexander remains universal monarch of the eastern world. Alexander, having reigned six years and ten months, dieth; his army and dominions are divided among his captains. Antigonus makes himself governor of Asia; Seleucus, of Babylon, and the bordering nations; Lysimachus hath the Hellespont; Cassander, Macedon; and Ptolemy, the son of Lagus, gets Egypt †.
		* B. C. 331.—Alexander, after many conquests, subverts the Persian empire; and Darius III. surnamed Codomanus, is assassinated. † B. C. 323.—Alexander dies, and his extensive dominions are shared among his generals; forming four kingdoms, 1. Egypt; 2. Syria and Babylon; 3. Asia Minor; and 4. Macedon.

BEFORE CHRIST, 320 The Ma- cedonian Empire.	Jos. Ant. 1. 12. c. 1.	Ptolemeus, surnamed Soter, makes himself master of Jerusalem by a stratagem; for he enters the city upon a sabbath-day, under pretence of offering sacrifice; and whilst the Jews suspect nothing, but spend the day in ease and idleness, he surpriseth the city without resistance, and maketh the citizens captives. He sendeth several colonies of Jews into Egypt, and puts great confidence in them.
277	c. 2.	PTOLEMEUS PHILADELPHUS, son of Ptolemeus Soter, being a great favorer of learning, builds a most magnificent library at Alexandria. Demetrius Phalereus, to whom he had committed the care of procuring all sorts of books, and out of all countries, persuades him to employ 72 Jews in translating the Holy Scriptures out of the original Hebrew into the Greek tongue, which was done in the seventh year of his reign. The king also dismisseth many captive Jews, and dedicates many presents to the temple of God at Jerusalem*.
177	2 Mac. III.	One Simon, a man of the tribe of Benjamin, governor of the temple, falling out with Onias the high-priest, goes to Apollonius the governor of Celosyria, and informs him that there is a vast treasure in the temple. Apollonius acquaints king Seleucus his master with it, who presently sends his treasurer Heliodorus to Jerusalem to bring this money away. Heliodorus entering
		B. C. 322.—Demosthenes, Hyperides, and Demades, the three illustrious Athenian orators, put to death, or induced to destroy themselves, by the tyrant Antipater, king of Macedon.
		* B. C. 274.—Pyrrhus, king of Epirus, defeated by the Roman general M. Curius Dentatus at Beneventum, and retires into his own country.
		272.—The Samnites, the Tarentines, and other nations defeated by the Romans.
		264.—The first Punic war between the Romans and Carthaginians, which lasts twenty-three years.
		219.—Saguntum taken and destroyed by Hannibal, the celebrated Carthaginian general.
		216.—The signal defeat of the Romans in the battle of Cannæ by Hannibal.
		195.—Hannibal, after experiencing many reverses of fortune, retires from Carthage to the court of Antiochus the Great, king of Syria, and instigates him to make war on the Romans.
		190.—The first Roman army enters Asia, under the command of Lucius Cornelius Scipio, who totally defeats Antiochus at Magnesia in Lydia. The Syrian kings from this time become tributaries to the Romans.

BEFORE CHRIST, 177 The Ma- cedonian Empire.	2 Mac. III.	the temple, is, by angels, struck down in the very place, and carried from thence half-dead; but, by the prayers of Onias, he is soon after restored to his health. Returning to Seleucus that sent him, he magnifies the holiness of the temple, and the power of God dwelling in it.
	176 1 Mac. I. 10.	Antiochus Epiphanes succeeds Seleucus in the kingdom of Syria, and reigneth 11 years and some months.
	175 2 Mac. IV. 7,	Jason, by corrupting king Antiochus, obtaineth the office of high-priest.
	172 23, 24,	Menelaus, brother to Simon the traitor, being employed by Jason to carry the money to the king, promiseth 300 talents of silver above what Jason had sent, and getteth the priesthood to himself.
	170 27.	Menelaus, not paying the money he had promised the king at his admission, is summoned to appear before Antiochus; he substitutes Lysimachus his brother in his place.
	1 Mac. I. 21, 22.	Antiochus taketh Jerusalem, and, sacking it, pillageth the temple, destroyeth 40,000 of the inhabitants, and selleth as many more. He endeavourerth also to abolish the worship of God, and forceth many Jews to forsake their religion.
	2 Mac. V. Jos. Ant. l. 12. c. 7.	The Samaritans now disown their relation to the Jews, to whom, in prosperity, they pretended alliance; and consecrate the temple on mount Gerizim to Jupiter.
	168 1 Mac. VIII. 5.	Perseus, having made war upon the Romans, is this year overcome by them, and the kingdom of the Macedonians ends, when, from Caranus, it had stood 626 years. Nevertheless, the reliques of the Macedonian empire, while that of the Roman was rising, did yet survive in the Ptolemies of Egypt, and the kings of Syria.
	167 I. 45.	King Antiochus, by a public edict, commands all nations that are subject unto him to observe the same way of divine worship, and, laying aside their peculiar customs, to profess the same religion with the Grecians; the punishment of death being threatened unto such as shall be disobedient; and he appoints overseers over every people and nation, who shall compel them hereunto. Of the Jews, many choose rather to undergo the most cruel torments, than to offer sacrifice unto idols; all which martyrdoms, with those glorious sufferings of the seven Maccabean brethren, are recorded in the two Books of Maccabees.

BEFORE CHRIST, 167 The Ma- cedonian Empire.	1 Mac. II.	Mattathias, a priest, with his five sons, slay
	2 Mac. VI. Jos. Ant. 1. 12. c. 8.	those that are sent by king Antiochus to compel them to offer abominable sacrifices, and after betake themselves to the desert. They are followed by many others, of whom a great number are stifled in their caves, because they would not defend themselves on the sabbath-day. Mattathias abolisheth that superstition, and exhorts his sons to assert their privileges, and deliver their country from bondage.
166	1 Mac. III.	Mattathias dies, and Judas Maccabeus takes
	2 Mac. VIII. Jos. Ant. 1. 12. c. 9.	upon him the management of this affair. He delivers his country, and purgeth it from the abominations which had been committed in it.
	1 Mac. III. Jos. Ant. 1. 12. c. 10.	Apollonius, governor of Samaria, having raised an army among the Gentiles and Samaritans, falls upon the Jews; but is discomfited and slain by Judas Maccabeus.
	1 Mac. III. 13. Joseph. ut supra.	Seron, also, governor of the lower Syria, musters up all the forces under his command, and invades Judea; him Judas Maccabeus encounters, slays 800 of his men on the place, and puts the rest to flight.
165	1 Mac. III. 27. IV. Jos. Ant. 1. 12. c. 11.	Judas Maccabeus defeats a great army, which Antiochus sent against the Jews. Lysias returns with a greater power; Judas kills 5000 of his men, and causeth him to retreat. He purifieth the temple, and setteth it in order, after it had lain desolate three years; and buildeth a wall about Sion.
	1 Mac. VI. 2 Mac. IX. 9. Jos. Ant. 1. 12. c. 13.	Antiochus is taken with a violent pain in his bowels, and such a rottenness seizeth his flesh, that worms breed in it; he confesseth that he is plagued for the wrong done to Jerusalem, and dieth in the 149th year of the kingdom of the Grecians. His son, Antiochus Eupator, a child about nine years old, succeeds him. He maketh peace with the Jews, but quickly breaketh it: he puts to death Menelaus the high-priest, and confers that honor upon Alcimus, or Jacimus.
163	2 Mac. XIII.	
162	Jos. Ant. 1. 12. c. 15.	Onias, the son of Onias III. retires into Egypt, where Ptolemeus Philometor, and Cleopatra his wife, permit him to build a temple at Heliopolis, in imitation of that at Jerusalem, and they constitute him high-priest there.
	1 Mac. VII.	Demetrius Soter, the son of Seleucus, escapes from Rome, and comes into Syria, where he causeth himself to be crowned king, and putteth to death Antiochus and Lysias.

BEFORE CHRIST, 161 The Ma- cedonian Empire.	2 Mac. XIV.	Demetrius, at the instance of Alcimus, sends Nicanor with a great army against Judas Maccabeus, whom he endeavours to surprise. They join battle, and Nicanor is slain.
	Jos. Ant. l. 12. c. 17.	Here ends the continued history of the second Book of Maccabees, being an abstract and breviary of the five Books of Jason, a Jew of Cyrene.
	1 Mac. IX. Jos. Ant. l. 12. c. 18, 19.	King Demetrius sends Bacchides with a new army, consisting of 20,000 men, against Judas Maccabeus: Judas, having with him but 800 men, ventures to engage him; and is slain. His brother Jonathan is chosen general in his stead.
	1 Mac. VIII. 19. Jos. Ant. l. 18. c. 17.	Jonathan enters into an alliance with the Romans. Josephus observes, that this was the first league that ever was known to be between the Romans and the Jews.
160	1 Mac. IX. 55,	Whilst Alcimus commands the wall of the inner court of the temple to be pulled down, God strikes him suddenly with a palsy, so that, without speaking a word, he dies in great torment.
158	70. Jos. Ant. l. 13. c. 2.	Jonathan, having wearied Bacchides by war, compelleth him to make a league, and draw off his army.
153	1 Mac. X. 1. Jos. Ant. l. 13. c. 3.	Alexander Balas, the son of king Antiochus Epiphanes, enters with an army into Syria; the garrison of Ptolemais set open their gates to him, by reason of their hatred to king Demetrius; who prepares himself for war.
	1 Mac. X. 3, 10 Jos. Ant. l. 13. c. 4.	Demetrius desireth an alliance with Jonathan, who makes use of this occasion to repair the fortifications of Jerusalem.
	1 Mac. X. 15. Jos. Ant. l. 13. c. 5.	Alexander Balas is no less careful to obtain the friendship of Jonathan, and, to oblige him, confers on him the high-priesthood.
152	1 Mac. X. 21. Id. ibid.	Jonathan puts on the holy vestment, on the seventh month of the 160th year of the kingdom of the Grecians, at the feast of tabernacles. He was the first high-priest of the Hasmonean family.
150	1 Mac. X. 49, 50. Jos. ubi sup.	Demetrius and Alexander come to a battle, and Demetrius is slain.
	1 Mac. X. 51. Jos. Ant. l. 13. c. 7.	Alexander Balas, finding himself in the peaceable possession of the kingdom of Syria, espouseth Cleopatra, the daughter of Ptolemeus Philometor, king of Egypt. Alexander highly honors Jonathan, the high-priest, at his nuptials.

BEFORE
CHRIST,
148
The Ma-
cedonian
Empire.

1 Mac.
X. 75.
Jos. Ant.
l. 13. c. 8.

Demetrius Nicanor, eldest son of Demetrius Soter, enters into Cilicia with an army. King Alexander Balas gives the command of Syria to Apollonius, who sets upon Jonathan the high-priest; Jonathan defeats him, and takes Joppe and Azotus, and burns the temple of Dagon.

146 1 Mac. XI.
Jos. loc.
citat.

Ptolemeus Philometor, king of Egypt, comes to the relief of king Alexander, his son-in-law; Alexander ungratefully sets Ammonius to lie in ambush to kill him. The treachery being discovered, Ptolemeus takes away his daughter from Alexander, and marrieth her to Demetrius. Alexander having been driven from Antioch, the inhabitants of that place make offer of the kingdom to Ptolemeus; but he refuseth it, and persuadeth them to accept of Demetrius for their king *.

145

Alexander returns with a great army. Ptolemeus and Demetrius unite their forces, and overcome him in a pitched battle; but Ptolemeus dies of the wounds which he received, after he had seen the head of Alexander sent to him by Zabdiel an Arabian prince. Jonathan besiegeth the citadel at Jerusalem, held by a garrison of Macedonians. Complaint hereof being made to Demetrius, Jonathan appeaseth him by presents, and obtaineth new favors for the Jews. Demetrius incurreth the hatred of his soldiers, by abridging their pay in time of peace.

1 Mac.
XI. 54.
Jos. Ant.
l. 13. c. 9.

Tryphon, with some soldiers that revolted from Demetrius, undertakes to establish Antiochus, the son of Alexander Balas, in the kingdom of Syria.

144

1 Mac.
XI. 55.

Demetrius is vanquished by young Antiochus, and made to flee into Seleucia. Great honors are by Antiochus conferred on Jonathan, who assists him against Demetrius.

XII.
Jos. Ant.
l. 13. c. 9.

Jonathan renews his alliance with the Romans and Lacedemonians, and fortifies Jerusalem.

143

c. 10.

Tryphon contrives how he may quit himself of Antiochus, and reign in his stead; but fearing Jonathan's opposition, he invites him to come to Ptolemais, and bring with him some few of his soldiers, promising to deliver that city into

* B. C. 146.—Carthage destroyed by Scipio Africanus; and Corinth burnt by Lucius Mummius, the Roman consul. Many of the finest productions of the ancient painters and statuaries are taken, and sent to Rome.

BEFORE
CHRIST,
143
The Ma-
cedonian
Empire.

- | | |
|-------------------------------|--|
| 1 Mac. XII. | his hands. Jonathan, suspecting no treachery, comes only with 1000 men to Tryphon, at Ptolemais; but as soon as he is entered the city, Tryphon commands the gates to be shut. Jonathan is taken prisoner, and all his men put to the sword. |
| Jos. Ant. l. 13. c. 10. | |
| 1 Mac. XIII. | The Jews hereupon make choice of Simon Maccabeus for their general in the place of his brother Jonathan. Tryphon leads an army against Simon. He promiseth, for 100 talents of silver, to release Jonathan; the money being paid him, he breaks his promise, and puts Jonathan to death. Simon erects a stately monument for his father and brethren. |
| Jos. Ant. lib. 13. c. 10, 11. | |
| 1 Mac. XIII. 31, 32. | Tryphon murders the young king Antiochus, and puts the crown on his own head. |
| Jos. Ant. l. 13. c. 12. | The Romans and Lacedemonians renew their leagues with Simon, and write them in tables of brass. |
| 142 1 Mac. XIV. 18. | Simon has the government and high-priesthood settled on him and his heirs: the Jews are by his means discharged from all manner of tribute to any foreign prince. He takes Sion, the fortress of Jerusalem, drives out of the city all idolaters, clears the houses of their idols, and placeth in the city such as are true worshippers of God. |
| Jos. Ant. l. 13. c. 13. | |
| 139 Jos. Ant. l. 13. c. 12. | Tryphon's vices render him so odious to his soldiers, that they submit themselves to Cleopatra, Demetrius's relict. She marrieth Antiochus Soter, Demetrius's brother, and causeth him to be crowned king. Antiochus drives Tryphon out of Syria, besiegeth him in Dora, whence he flees to Apamea, where he is taken and slain. |
| 138 | |
| 135 1 Mac. XVI. | Simon, the high-priest, traversing the cities of Judea, and taking care for their orderly government, comes down with his two sons, Mattathias and Judas, to Jericho; Ptolemeus, the son of Abubus, Simon's son-in-law, invites them to a castle which he had fortified, called Dochus, and there, whilst he entertains them at a banquet, barbarously murders them. John Hircanus succeeds his father in the high-priesthood. |
| Jos. Ant. l. 13. c. 14. | |

Here ends the first book of Maccabees, containing the history of forty years.*

* B. C. 133.—The kingdom of Pergamus is bequeathed by king Attalus to the Romans, and annexed to the empire.

BEFORE CHRIST. 130 The Ma- cedonian Empire. 107	Jos. Ant. l. 13. c. 17.	John Hircanus takes Shechem, and demolish- eth the temple on mount Gerizim, 200 years after it had been built by Sanaballat.
	Jos. l. 1. Bell. c. 3. Ant. lib. 13. c. 19. & l. 20. c. 8.	Judas, eldest son of Hircanus, otherwise called Aristobulus, and surnamed Philellen, succeeds his father in the government and the high- priesthood; he was the first of any, that after the return from the captivity of Babylon set a crown upon his head, and changed the state into a monarchy.
88	Luke II. 37.	Anna the prophetess, daughter of Phanuel, of the tribe of Aser, this year becoming a widow, departs not from the temple, but serveth God with fasting and prayer night and day, for 84 years together, until such time as she sees Christ in the temple *.
63	Jos. l. 1. Bell. c. 5. Ant. lib. 14. c. 8.	JERUSALEM is this year taken by POMPEY; who meddles not with any of the treasure which was in the temple, but makes the Jews tributary to the Romans †.
49 The Ro- man Em- pire.		<i>Here begins the empire of the Roman Cesars, when Julius Cesar, having overthrown Pompey at the battle of Pharsalia, was made perpetual dictator ‡.</i>
40	Jos. l. 14. c. 25.	Herod, the son of Antipas, or Antipater, an Idumean, is this year by the Romans declared king of Judea.
		* Mithridates, king of Pontus, is defeated in Upper Armenia; and Crete, after a war of two years, is con- quered by Metellus, and reduced to the form of a Roman province, B. C. 66.
		B. C. 65.—Antiochus, surnamed Asiaticus, king of Syria, is dethroned by Pompey, by which the reign of the Se- leucidæ, or descendants of Seleucus, in Syria, ends, and the country becomes a province of the Roman empire.
		† B. C. 55.—Julius Cæsar crosses the Rhine and defeats the Germans. Soon after, he makes his first expedition into Britain.
		50.—The civil war begins between Julius Cæsar, Pom- pey, and his adherents, which ends in the subversion of the republican form of government.
		‡ B. C. 46.—The war in Africa, when Cato kills him- self at Utica. This is called the year of Confusion (on account of the correction of the calendar by Sosigenes, the mathematician of Alexander) because it consisted of 15 months, or 445 days.
		44.—Cæsar killed in the senate-house by Brutus, Cas- sius, and other conspirators, when he was 50 years of age.

BEFORE CHRIST, 38 The Ro- man Em- pire. 37 31 28 27 18 6 5 4	Jos. l. 14. c. 25. l. 1. c. 28. Bell. c. 13.	Herod, assisted by Sosius the Roman general, lays siege to Jerusalem, and takes it; the soldiers fill all corners of the city with blood, rapine, and cruelty. Antigonus, the prince and high-priest, is, by Sosius, carried away prisoner to Rome, and Herod put in full possession of the kingdom*.
		About this time Hillel, a Babylonian, descended from David, flourished at Jerusalem; one of whose disciples was Jonathan, the son of Uzziel, the famous author of the Chaldee paraphrase.
		Cesar Octavianus, nephew to Julius Cesar, in his fifth consulship, with the assent of the senate and people of Rome, assumes the title of emperor; at which time, the government among the Romans was legally changed from a republic into a monarchy. The next year following, he is, by the senate, surnamed Augustus.
	Dion. l. 52. Jos. Ant. lib. 20. John II. 20.	Herod this year begins to enlarge, or rather to rebuild, the temple at Jerusalem, 46 years before the first passover of the ministry of Christ, and in nine years and an half finisheth that magnificent structure.
	Luke I. 11,	The angel Gabriel appears to Zachary, the priest, as he is offering incense in the temple, telling him that a son shall be born unto him, whom he shall call John; who also shall be a Nazarite, and the forerunner of the Lord in the spirit and power of Elias.
	26,	In the sixth month after John was conceived, the same angel Gabriel is sent by God to Nazareth in Galilee, to the most blessed Virgin Mary, (espoused to Joseph, a person of the house and lineage of David;) the angel declares unto her, that she shall conceive by the overshadowing of the Holy Ghost, and bring forth a son, and call his name JESUS.
	57.	John the Baptist born, six months before Christ.

THE SEVENTH AGE OF THE WORLD.

Luke II. 6.

CHRIST our Lord and Saviour, in the fulness of time, is born of the blessed Virgin Mary at Bethlehem, and laid in a manger†.

* B. C. 32.—Civil war between Octavius and Marc Antony, who is defeated in the following year at the battle of Actium; and Octavius becomes soon after the first Roman emperor, with the title of Augustus.

† The day of our blessed Lord's nativity is generally

Before
the Com-
mon Ac-
count.
4
The Ro-
man Em-
pire.

Luke II.

21.

Mat. II.

1, 12,

14.

On the eighth day after his nativity he is circumcised, and named JESUS.

The wise men of the east bring presents to the new-born King of the Jews.

Joseph fleeth into Egypt with the child Jesus, and Mary his mother.

believed to have been December the 25th, and the reasons which induced the ancient chronologers to fix on this date in preference to any other, are thus stated by the illustrious Sir Isaac Newton, in his 'Observations upon the Prophecies of Daniel.' Chap. xi. p. 144.

The times of the birth and passion of Christ, with such like niceties, being not material to religion, were little regarded by the Christians of the first age. They who began first to celebrate them, placed them in the cardinal periods of the year; as the annunciation of the Virgin Mary, on the 25th of March, which, when Julius Cæsar corrected the calendar, was the vernal equinox; the feast of John Baptist on the 24th of June, which was the summer solstice; the feast of St. Michael on Sept. 29th, which was the autumnal equinox; and the birth of Christ on the winter solstice, Dec. 25, with the feasts of St. Stephen, St. John, and the Innocents, as near it as they could place them. And because the solstice in time removed from the 25th of December to the 24th, the 23d, the 22d, and so on backwards; hence, some in the following centuries placed the birth of Christ on Dec. 23, and at length on Dec. 20: and for the same reason they seem to have set the feast of St. Thomas on Dec. 21. So, also, at the entrance of the sun into all the signs of the Julian calendar, they placed the days of other saints; as the conversion of Paul on Jan. 25, when the sun entered Aquarius; St. Matthias on Feb. 25, when he entered Pisces; St. Mark, on April 25, when he entered Taurus; Corpus Christi, on May 26, when he entered Gemini; St. James, on July 25, when he entered Cancer; St. Bartholomew, on August 24, when he entered Virgo; St. Simon and St. Jude, on Oct. 28, when he entered Scorpio; and if there were any other remarkable days in the Julian calendar, they placed the saints upon them, as St. Barnabas on June 11, where Ovid seems to place the feast of Vesta and Fortuna, and the goddess Matuta; and St. Philip and St. James on the 1st of May, a day dedicated both to the Bona Dea, or Magna Mater, and to the goddess Flora, and still celebrated with her ancient rites. All which shews that these days were fixed in the first Christian calendars by mathematicians at pleasure, without any ground in tradition; and that the Christians afterwards took up with what they found in the calendars.

Neither was there any certain tradition about the years of Christ. For the Christians who first began to enquire into these things, as Clemens Alexandrinus, Origen, Tertullian, Julius Africanus, Lactantius, Jerome, St. Austin, Sulpicius Severus, Prosper, and as many as place the death of Christ in the 15th or 16th year of Tiberius, make Christ to have preached but one year, or at most but two. At length Eusebius discovered four successive

CHRONOLOGICAL INDEX. *The 7th Age.*

Before the Com- mon Ac- count. 3 The Ro- man Em- pire.	Matt. II. 16, 19.	Herod commands the infants in and about Bethlehem to be slain.
	Jos. Ant. l. 17. c. 10.	Herod dieth, and his son Archelaus is, by Cesar, made tetrarch of Judea; other domi- nions, which belonged to Herod, are divided among his sons.
	Matt. II. 21, 23.	Christ, by God's appointment, is brought back out of Egypt into Nazareth.
<i>The first year of the vulgar Christian Æra begins here.</i>		
AFTER CHRIST, 8 14 26 27	Luke II. 46.	By occasion of the passover our Lord goes up with his parents to Jerusalem, and there disputes with the doctors in the temple.
		Augustus dies, and Tiberius succeeds him.
		Josephus, called Caiaphas, is made high-priest of the Jews by the favor of Valerius Gratus, the Roman governor.
	Jos. Ant. l. 18. c. 3.	Towards the end of this year, Pontius Pilate is sent to be procurator of Judea in the place of Valerius Gratus.
	Matt. III. 1. Mark I. 2. Luke III. 3. John I. 7. Isa. XLI. 1.	JOHN the BAPTIST begins to preach and to baptize in the desert of Judea, thereby prepar- ing the way of the Lord, and doing his endea- vour that CHRIST coming after him may be made known unto Israel. Unto John, God gives a sign whereby he may know the Lord's Christ; that upon whom he shall see the Spirit descend- ing and remaining on him, the same is he which shall baptize with the Holy Ghost.
	Mat. III. 13.	JESUS, entering upon the 30th year of his age, passovers in the Gospel of John, and thereupon set on foot an opinion, that he preached three years and an half; and so died in the 19th year of Tiberius. Others, afterwards, finding the opinion that he died on the Equi- nox, March 25, more consonant to the times of the Jew- ish passover, in the 17th and 20th years, have placed his death in one of these two years. Neither is there any greater certainty in the opinions about the time of his birth. The first Christians placed his baptism near the beginning of the 15th year of Tiberius; and thence rec- koning thirty years backwards, placed his birth in the 43d Julian year, the 42d of Augustus, and 28th of the Actian victory. This was the opinion which obtained in the first ages, till Dionysius Exiguus, placing the bap- tism of Christ in the 16th year of Tiberius, and misinter- preting the text of Luke iii. 23. as if Jesus was only be- ginning to be 30 years old when he was baptized, in- vented the vulgar account, in which his birth is placed two years later than before.

AFTER
CHRIST,
27
The Ro-
man Em-
pire.

Mark I. 9. comes from Galilee to Jordan, and is baptized
Luke III. of John: at which time a most illustrious mani-
22. festation is made of the blessed Trinity; for the
Son of God ascending out of the water, and
praying, the heavens are opened, and the Spirit
of God, in the shape of a dove, descends upon
him; and the voice of the Father is heard from
heaven, saying: This is my beloved Son, in
whom I am well pleased.

John I. 34. John sees it, and bears record that this is the
Son of God.

Matt. IV. 1. Jesus, full of the Holy Ghost, returns from
Mark I. 12. Jordan, and is led by the spirit into the wilder-
Luke IV. 1, ness, where he fasteth forty days and forty nights,
and is tempted by the devil.

14. After this our Lord returns into Galilee.

30 John I. John gives testimony to our Saviour passing
35, 47. by him; Andrew, Peter, Philip, and Nathanael,
acknowledge him to be the Messias, and become
his disciples.

II. 1, Christ, at a marriage in Cana of Galilee, turn-
eth water into wine; this was his first miracle.

*The first passover of Christ's public ministry, from
which the first year of the seventieth and last of
Daniel's weeks begins: in which the covenant is
confirmed with many; Dan. ix. 27, compared
with Matt. xxvi. 28.*

13. JESUS cometh to Jerusalem at the time of the
passover, and, entering into the temple, scourg-
eth out those that bought and sold there. The
Jews require a sign of his authority: Christ bids
them destroy that temple, (understanding the
temple of his body,) and in three days he will
raise it up.

Mat. XIV. 3. Herod the tetrarch casteth John the Bap-
Mark VI. 17. tist into prison for reprehending his incest with
Luke III. 19. his brother Philip's wife, and other evils done by
him.

John IV. Christ discovers himself to the woman of Sa-
7, 42. maria.

31 Luke IV. He goes throughout all Galilee, teaching in
43. the synagogues, and working miracles.

V. 27. Matthew called to be a disciple.

AFTER
CHRIST,
31
The Ro-
man Em-
pire.

John V. 1.

The second passover of Christ's ministry, (John v. 1. compared with iv. 3, 5.) from which the second year of the seventieth week of Daniel begins.

Luke VI. 13.

Matt. V,
VI, VII.

Luke VI. 20.

IX. 1.

Mark VI. 7.

JESUS comes up to Jerusalem at the time of the feast, and heals on the sabbath day a man that had an infirmity 38 years, lying at the pool of Bethesda. He makes a most divine apology to the Jews, that sought to kill him, because he said that God was his Father.

Christ, out of the multitude of his disciples, chooseth twelve, whom he calleth Apostles: namely, Peter, Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James the son of Alpheus, Simon called Zelotes, Judas the brother of James, and Judas Iscariot. To these our Saviour chiefly directs his discourse in that glorious, full, and admirable sermon on the mount.

Matt. X. 1.

Jesus sends his twelve Apostles by two and two to preach, and heal the sick.

XIV. 6—15.

John the Baptist is beheaded in prison by Herod's command.

32

Mark VI. 35.

Luke IX. 12.

John vi. 1, 15

Jesus feeds 5000 men, besides women and children, with five barley loaves and two little fishes. He refuses to be made a king.

The third passover of Christ's ministry, John vi. 4. from which the third year of the seventieth week of Daniel begins.

Matt.

XVII. 1.

Mark IX. 1.

Luke IX. 28.

Mat. xvii. 24.

Luke IX.

51.

JESUS is transfigured on the mount; Moses and Elias are seen to talk with him; and a voice from heaven is heard a second time, saying: This is my beloved Son, hear him.

Christ payeth tribute to Cesar.

A certain village of the Samaritans refuseth our Saviour entertainment in his way to Jerusalem: the disciples, desiring to call for fire from heaven to consume them, are severely re-
prehended.

X. 1.

The seventy disciples are sent out by two and two to work miracles, and to preach.

XI. 1.

Christ teacheth his disciples to pray.

33

John XI. 1.

Christ raiseth Lazarus, who had been buried four days.

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- | | |
|-------------------|--|
| John XI.
47. | Caiaphas, high-priest of the Jews, prophesieth concerning the death of Christ. |
| Luke xix. 1. | Zaccheus, a publican, converted. |
| Mark X. 46. | Christ restoreth to blind Bartimeus his sight. |
| John XII. 3. | Mary, the sister of Lazarus, anoints our Saviour's feet with costly spikenard, and wipeth them with the hair of her head. |
| Matt. XXI. | CHRIST rideth in triumph into Jerusalem; the multitude spread their garments in the way, and cry, Hosanna to the son of David. Coming near the city, he weeps over it, and foretels its destruction. He enters the temple, and casteth out those that bought and sold there; and heals the blind and lame. |
| Mark XI. | |
| Luke XIX. | |
| John XII. | |
| Isa. LII. | |
| Zech. IX. 9. | |
| Matt. XXI.
17. | He curseth the fruitless fig-tree, and the next morning it is found dried up and withered. Thence he takes occasion to shew the power of faith. |
-
- The fourth passover, in which Christ our passover was sacrificed, 1 Cor. v. 7. and so an end is put to all legal sacrifices prefiguring this great expiation. The fourth or middle year of Daniel's last week begins, Dan. ix. 27.*
- | | |
|----------------------|--|
| Matt.
XXVI. | ON the first day of unleavened bread, when the passover of the Jews was to be slain, (April 2.) in the evening, Jesus eateth the passover with his disciples, and institutes the Sacrament of his Body and Blood in Bread and Wine. |
| Mark XIV. | |
| Luke XXII. | |
| John XIII,
XVIII. | Christ washeth his disciples' feet, and exhorteth them to humility and charity. In the self-same night Christ is betrayed by Judas, mocked, buffeted, and spit upon, by the soldiers. |
| Matt.
XXVII. | Next day he is condemned by Pilate, and crucified; the sun during the crucifixion is darkened, and the veil of the temple rent in the midst. |
| Mark XV. | |
| Luke xxiii. | Christ praying for his enemies gives up the ghost. Joseph of Arimathea begs the body, and lays it in a new sepulchre. |
| John XIX. | |
| Ps. XXII. | |
| Matt.
XXVIII. | ON the third day, the next after the Jewish sabbath, (April 5.) CHRIST riseth from the dead; his Resurrection is declared by angels to the women that came to the sepulchre. Christ first appeareth to Mary Magdalene, and afterward to his disciples, and dineth with them. |
| Mark XVI. | |
| Luke XXIV. | |
| John XX. | |
| Acts I. | CHRIST bringeth his Apostles to mount Oli- |

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man Em-
pire.

Acts I.

Matt.
XXVIII.

vet; commandeth them to expect in Jerusalem the sending down of the Holy Ghost: sends them to teach and baptize all nations, and blesses them; and while they behold, he is taken up, and a cloud receives him out of their sight. After his Ascension the disciples are warned by two angels to depart, and to set their minds upon his second coming; they accordingly return, and, giving themselves to prayer, choose Matthias to be an Apostle in the place of Judas.

Acts II.

On the day of Pentecost (May 24.), the Holy Ghost descendeth on the Apostles in the form of cloven tongues, like as of fire, and enableth them to speak all languages. Peter the same day preacheth Christ and the resurrection, and about 3000 believers are added to the Church.

III.

Peter, by faith in Christ's Name, healeth a lame man.

IV.

The rulers of the Jews, offended at Peter's sermon, and his miraculous cure of the lame man, cast both him and John into prison; upon their examination they boldly avouch the lame man to be healed by the Name of Jesus, and that by the same Jesus we must be eternally saved. After this the Jews forbid them to speak any more in that name; but the Apostles answer, That it is fit they should obey God rather than men. They are threatened, and let go.

V. 1,

Ananias and his wife Sapphira for their hypocrisy are suddenly struck dead.

17.

The Apostles are again cast into prison by the high-priest; but an angel sets them at liberty, and bids them preach the Gospel to the people without fear: being taken again teaching in the temple, they are brought before the council; where by the advice of Gamaliel, a Pharisee, and doctor of the law, they are delivered.

34

VI.

The number of believers increasing at Jerusalem, the Apostles ordain seven deacons, who should distribute the alms of the whole Church to the widows and poorer sort of believers. Stephen, one of these deacons, having confounded some that disputed with him, is by them falsely accused of blasphemy, and brought before the council, where he reprehends their rebellion, and murdering of Christ. Whereupon they cast him out of the city, and stone him; he in the mean time praying for them.

VII.

VIII.

A great persecution of the Church at Jerusa-

AFTER CHRIST, 34 The Ro- man Em- pire.	Acts VIII.	lem follows after the death of the first martyr Stephen.
	5,	Philip, one of the seven deacons, preacheth at Samaria, and converteth many; worketh miracles, and healeth the sick. Simon, the sorcerer, seeing the wonders that are done by Philip, believeth, and is baptized.
	15,	The Apostles at Jerusalem, hearing that Samaria had received the faith, send thither Peter and John to confirm and enlarge the Church. The Apostles by prayer and imposition of hands confer the Holy Ghost on all believers. Simon Magus offers them money, that he may receive power of conferring the same; whose impiety is sharply reproved by Peter. Having completed their ministry in those parts, they return to Jerusalem.
35	26.	An angel sendeth Philip to teach and baptize the Ethiopian eunuch.
	IX. 1,	Saul, a violent persecutor of all that call on the Name of Jesus, and one who consented to the death of Stephen, goes now towards Damascus with commission from the high-priest and the council to apprehend all Christians in those parts, and to bring them bound to Jerusalem; on the way he is miraculously converted by a voice from heaven; and three days after baptized by Ananias at Damascus, where he preacheth the Gospel of Christ with great boldness, to the astonishment of those that knew upon what design he was sent thither.
38	23.	Saul having preached the Gospel at Damascus a long time, the Jews lay wait to kill him, but he escapeth from thence, and comes to Jerusalem; there he sees Peter, and James the brother of our Lord, and abides with them fifteen days. Here he speaks boldly in the name of Jesus, and disputes with the Grecians, or rather Jews that used the Greek tongue. These also consult how they may kill him.
	2 Cor. XI. 32. Gal. I. 18.	
	Acts XXII. 17.	While Saul prays in the temple, he is in a trance, and the Lord appears unto him, and bids him to depart from Jerusalem, because they will not receive his testimony; adding, that he will send him to the Gentiles.
	IX. 30. Gal. I. 21.	Saul, leaving Jerusalem, goes to his own country, Tarsus, and from thence travels into Syria and Cilicia.
	Acts IX. 32	Peter visits the churches of Judea, Galilee,

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Acts IX. 36. Samaria, &c. At Lydda he cureth Eneas of the palsy; and at Joppa restoreth Tabitha to life.

X. At Cesarea, Cornelius, a centurion, by prayers and alms, finds favour in the sight of God, and is commanded by an angel to send for Peter, now at Joppa. God by a vision teacheth Peter not to despise the Gentiles. Peter, being sent for by Cornelius, goes and preacheth Christ to him and a great company that were met at his house: while Peter preacheth, the Holy Ghost falls upon them all; and immediately the Apostle baptizeth them.

XI. Peter, at his return to Jerusalem, is accused by those of the circumcision for conversing with the Gentiles, but he declares to them his vision, and the whole matter concerning Cornelius; and they glorify God for granting to the Gentiles also repentance unto life.

The believers, who ever since the martyrdom of Stephen, and the persecution thereupon ensuing, had been dispersed throughout all Phoenice and Cyprus, come now to Antioch, and preach the Gospel to the Greeks there, having before preached to none but the Jews. The Church at Jerusalem understanding this, and that the number of believers increased exceedingly, sends Barnabas thither to confirm them; he goes to Tarsus, and takes Saul along with him to Antioch, where they continue a whole year, converting multitudes to the faith. Here the disciples were first called Christians.

44 XII. About this time, James, the brother of John, is beheaded by the command of Herod Agrippa. He also imprisoneth Peter, whom an angel delivers upon the prayers of the Church. This same Herod, not long after, speaking to the people at Cesarea, some of them cry out, It is the voice of God, and not of man: and immediately an angel of the Lord smites him, because he gave not the glory to God; and he is eaten of worms, and dieth.

45 XIII. Barnabas and Saul set forward in their preaching of the Gospel. They plant the Christian faith in Seleucia, Cyprus, and other places. At Paphos they preach the Gospel to Sergius Paulus, governor of that country: Elymas, a sorcerer, withstanding them, and endeavouring to turn away Sergius from the faith, is, at Saul's

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pire.

46

XIV.

2 Cor. XI.
24.

XII. 2.

2 Tim. I.
2, 5.

52

Acts XV.

53

36.

XVI.

rebuke, struck blind. From this time Saul is always called by his new name, Paul; he preacheth at Antioch; the Gentiles believe, but the Jews gainsay and blaspheme. Whereupon he and his assistants turn to the Gentiles, and come to Iconium.

At Iconium they are persecuted and ready to be stoned. From hence they flee to Lystra and Derbe, cities of Lycaonia. At Lystra, Paul healing a cripple, the multitude cry out, that the gods are come down; and call Barnabas, Jupiter; and Paul, Mercurius; and would have sacrificed to them, had not the Apostles, with clothes rent, run in among them, and assured them that they were men like themselves. Soon after, there come Jews from Antioch and Iconium, who excite the people against them. Paul is, by the furious multitude, stoned, and drawn out of the city as dead; but whilst the disciples stand about him, he riseth up, and the next day departs with Barnabas to Derbe.

In this year, perhaps at this very time, Paul was caught up into the third heaven, and heard unspeakable words; fourteen years before he wrote his second epistle to the Corinthians.

About this time Timothy, though a child, with his mother Eunice, and his grandmother Lois, embrace the Christian faith, preached by Paul.

Certain judaizing Christians come from Judea to Antioch, and teach that the Gentiles ought to be circumcised, and observe the law of Moses; these Paul and Barnabas oppose, and a council is held by the Apostles and others at Jerusalem to determine this controversy. The decrees of the synod are sent to the churches.

Paul and Barnabas, thinking to visit the churches together, fall at strife, and part asunder; Barnabas and Mark go into Cyprus; Paul and Silas into Syria and Cilicia.

Paul coming to Derbe, finds there Timothy, whom (because his mother was a believing Jew, though his father a Gentile) he causeth to be circumcised, and takes him along with him. He is by a vision admonished to go into Macedonia; coming to Philippi, the chief city of that part of Macedonia, he converts Lydia; casteth out of a certain maid-servant, a spirit of divination, whose master, losing a considerable gain

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Acts XVI.

thereby, brings Paul and Silas before the magistrates; these cause them to be whipped and imprisoned; but at midnight, Paul and Silas praying and singing psalms, the doors of the prison fly open, and their bonds are loosed; the jailor, ready to kill himself, is converted to the faith, and baptized the same night with his whole family. Next day the magistrates come themselves, and pray them to depart the city.

54

XVII.

From Philippi, Paul takes his journey through Amphipolis and Apollonia, and comes to Thessalonica, where he finds a synagogue of the Jews; there he preacheth three sabbath-days; some believe, others persecute him. Leaving Thessalonica, he comes to Berea, and soon after arrives at Athens, disputes with the philosophers, and declares unto them that UNKNOWN GOD whom they had ignorantly worshipped. He converts Dionysius the Areopagite, and thence passeth to Corinth.

XVIII.

Paul at Corinth meets with Aquila and Priscilla, not long before banished Rome by the decree of Claudius. Here he continues a year and six months, and thence writes to the Thessalonians.

55

Paul is accused by the Jews, and brought before Gallio, proconsul of Achaia, who refuseth to be judge in a controversy about religion, and so drives them away from the judgment-seat.

56

18.

Paul departs from Corinth, and passeth to Ephesus; thence he sets out toward Jerusalem, that he may be at the feast; he lands at Cesarea, goes down to Antioch, and comes into the regions of Galatia and Phrygia, confirming the disciples in all those places.

57

XIX.

Paul returns to Ephesus, disputes daily in the school of Tyrannus, and continues preaching there, and the parts thereabout.

58

He writes his epistle to the Galatians.

60

At Ephesus, Demetrius, a silversmith, jealous of his gain, raiseth a tumult against Paul, which is appeased by the town-clerk.

1 Cor. I.

About this time a schism ariseth in the church of Corinth, which causeth Paul (now in or about Ephesus) to write his first epistle to the Corinthians.

11.

XVI. 8.

Acts XX.

2 Cor. VIII.

1, 2, 6, 19.

Paul departs from Ephesus, and comes into Macedonia, and gathers a contribution for the relief of the saints at Jerusalem.

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2 Cor. VIII.

1 Cor.
XVI. 5.Acts XX.
3, 4,

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XXII.

XXIII.

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XXV.

XXVI.

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XXVIII.

The Apostle, having learnt from Titus the success of his first, writes now his second epistle to the Corinthians; out of Macedonia he goes into Greece, and comes to Corinth, where he writes his epistle to the Romans.

Paul purposing to go directly from thence into Syria, that he may carry the collections to Jerusalem, the Jews lay wait for him; he understanding this, thinks it best to return into Macedonia the same way he came, and thence to pass into Asia.

After the days of unleavened bread, Paul sails from Philippi, and comes to Troas; there he restores Eutychus to life. Having passed through several cities of Greece, he arrives at Miletus: from thence he sends to call the elders of the church of Ephesus, whom he earnestly exhorts to the performance of their duty.

Paul comes to Jerusalem, is apprehended in the temple, and secured in the castle: he claimeth the privilege of a Roman, and escapeth scourging.

Paul pleadeth his cause before Ananias the high-priest. The chief captain, understanding that above forty Jews had bound themselves under a curse neither to eat nor drink till they had killed him, sends him to Felix the governor of the province, by whom he is imprisoned at Cesarea.

Paul is accused before Felix by Tertullus the orator. Felix goes out of his office, and, to gratify the Jews, leaves Paul in prison. Porcius Festus succeeds him in the government.

The Jews come to Cesarea, and accuse Paul before Festus. He answereth for himself, and appeals unto Cesar. King Agrippa comes to Cesarea, and Festus opens the whole matter to him.

Paul makes his defence in the presence of Agrippa; who thereby is almost persuaded to be a Christian, and the whole company pronounce him innocent.

Paul comes to Rome, is a prisoner at large, and preacheth there two years.

Here ends the History of the Acts of the Apostles, written by St. Luke, St. Paul's beloved companion in his travels.

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The 7th Age.

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65 Heb. XIII.
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66

67

Euseb.
Hist. Ec.
l. 2. c. 24.

70

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43, 44.

96

St. Paul, from Rome, writes his epistles *,
To the Philippians.
To Philemon.
To the Colossians.
To the Ephesians.

About the latter end of this year, St. Paul is set at liberty; and a little before his departure out of Italy into Asia, he writes his epistle to the Hebrews.

He preacheth the Gospel in the isle of Crete, and leaves Titus there to set things in order, and ordain elders in every city.

St. Paul writes his epistles,
To Timothy I.
To Titus.
To Timothy II.

About this time the epistles of St. Peter, St. John, and St. Jude, seem to be written.

St. Peter and St. Paul are said to have suffered martyrdom at Rome towards the latter end of Nero's reign.

This year Jerusalem (according to Christ's prophecy) is besieged, taken, sacked, and burnt by Titus, 1,100,000 of the Jews perish, 97,000 are taken prisoners; beside an innumerable company that in other places of Judea kill themselves, or perish through famine, banishment, or other miseries.

St. John is banished into the isle of Patmos by Domitian, and there receives and writes his Revelation.

After the death of Domitian, St. John returns to Ephesus, and at the request of the church writes his Gospel.

* See the Introductions to these Epistles for dates and other particulars.

AN
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TO THE
SUBJECTS IN THE BIBLE:

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THE DIFFERENT HEADS OF LAWS AND CEREMONIES; DOCTRINES
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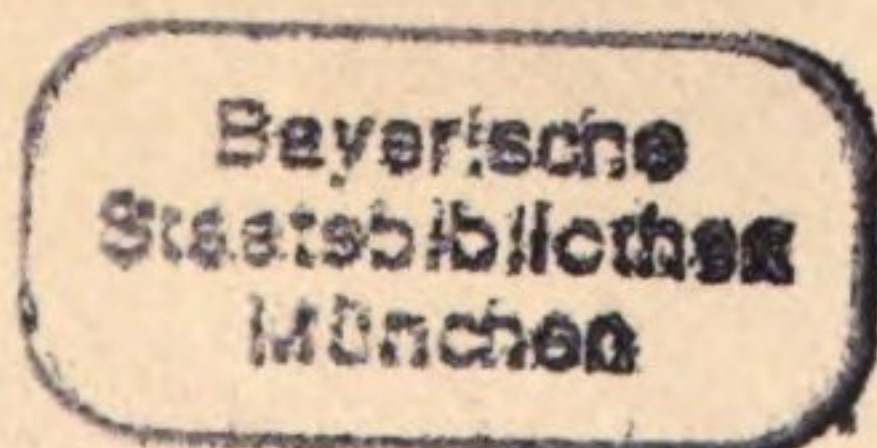
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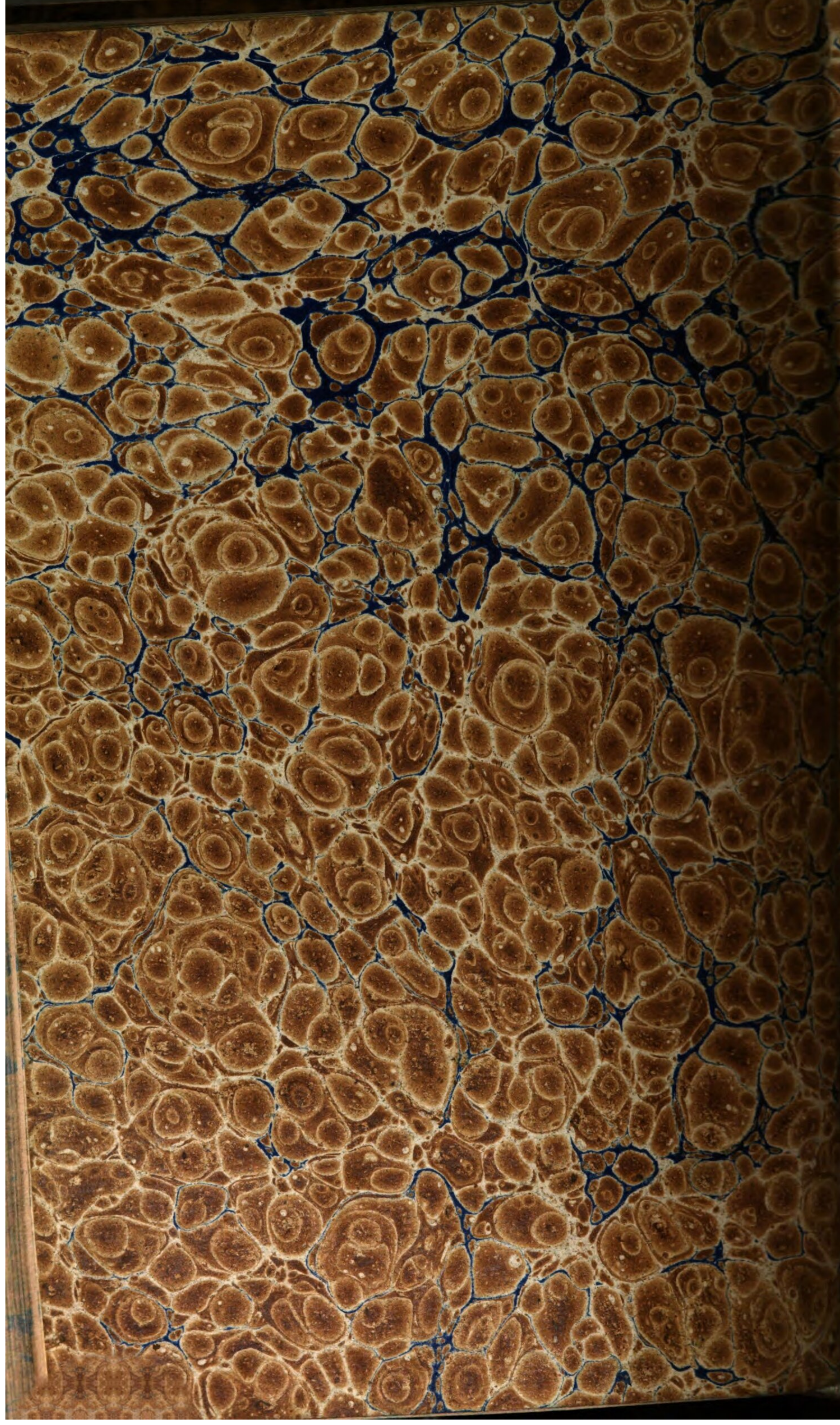
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